

OHIO STATE
UNIVERSITY
JUL 2 1929
LIBRARY

Rel. 1

m 10

The CHRISTIAN CENTURY

A Journal of Religion

Mexico Makes Peace With Itself

An Editorial

July Survey of Books

Churches in a
Community Crisis

By John M. Trout

Fifteen Cents a Copy—July 3, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

July 3, 1929

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT REINHOLD NIEBUHR
LYNN HAROLD HOUGH JOSEPH FORT NEWTON
ALVA W. TAYLOR THOMAS CURTIS CLARK

FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS EDWARD SHILLITO
ERNEST THOMAS ERNEST W. MANDEVILLE
CHARLES T. HOLMAN GEORGE B. WINTON
EDGAR DEWITT JONES JOSEPH MYERS
E. TALLMADGE ROOT EDWARD LAIRD MILLS
A. A. HEIST WILLIAM S. ABERNETHY
FRANCIS P. MILLER WILLIAM P. LEMON
JOSEPH MARTIN DAWSON P. O. PHILIP
HUGH J. WILLIAMS T. T. BRUMBAUGH
JOHN R. SCOTFORD JAMES A. GEISSINGER

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

Contents

Editorial

Editorial Paragraphs859
Mexico Makes Peace With Itself.....862

Verse

And Back to Dark, by Ethel Romig Fuller.....863
None So Blind, by Elinor Lennen.....863
Gold and Pearl, by Arthur B. Rhinow.....866

Contributed Article

Churches in a Community Crisis, by John M. Trout864
July Survey of Books.....867
Correspondence871
News of the Christian World
Northern Baptists Conclude Sessions.....873
British Table Talk.....874
Correspondence from the Pacific Northwest.....876
Special Correspondence from the Southwest.....877

Contributors to This Issue

JOHN M. TROUT, secretary church federation, New Bedford, Mass.

J. H. GRAY, professor of economics, graduate school of American university, Washington, D. C. Former professor of economics and political science Northwestern university, University of Minnesota and Carlton college. Former president American Economics association.

WILLIAM ADAMS BROWN, professor of systematic theology, Union theological seminary since 1898.

EUGENE STALEY, research fellow in social science, University of Chicago.

EDITH DOBIE, professor of political science, University of Washington, Seattle, Wash.

W. P. LEMON, minister Andrew Presbyterian church, Minneapolis, Minn.

Discovering Men in the City

The First Reader occasionally has a letter forwarded to him via the office of The Christian Century from a subscriber who wishes to congratulate him for saying something wise or castigate him for saying something otherwise. Both kinds are welcome. Few preachers get as much frank criticism as they need for their souls' health, but editors and writers get plenty. Considering the natural inertia of the human species, and how much easier it would be to say to the preacher, as you shake hands with him after church, "Well, Brother X, you certainly missed the whole point this morning, high, wide and handsome," than it is to take pen in hand and write a letter to an editor, and sign, fold, seal, stamp and send it, one might suppose that preachers would get more criticisms and editors less. Fortunately for the editors, it is not so.

All of which is suggested by the fact that the First Reader had a letter from a gentle reader who thought the index was the worst thing he ever saw in the paper except the First Reader's praise of it, and said so, wittily and pungently.

Well, there always are some funny things in an index, and it doesn't hurt my feelings to have them pointed out. I didn't make it. Personally, I wouldn't put "Mr. Hoover Does a Good Day's Work" under "M." I would treat "Mr." like "The," and classify the article under the initial of the next word. But the matter seems scarcely worth writing to the Times about. Especially as in this case the article is also classified under "Hoover."

Probably there are a good many readers who do not care for an index at all. But there is nothing compulsory about reading it. A newspaper is a good deal like a "regular dinner." The menu is likely to include some items that one does not care for. They gave me a dish of cold slaw with my luncheon today. Cold slaw means nothing to me, but I did not take the matter up with the management. There were plenty of things that I liked so I set the cold slaw aside and thought no more about it—until I got the letter from the man who didn't like indexes, and then it came to my mind at once.

Another correspondent thinks that the First Reader ought occasionally to tear into some item of the paper's contents. Just to please him I will say a mean word about the poem in the southeast corner of page 863. The poet arraigns the city for blindness because it sees "not Man but men."

What's the matter with seeing men! It seems to me a virtue rather than a defect. Most of us find it easier to love "Man" than to love men. "Man" is always noble, a being cast in the mold of divinity and endowed with the god-like faculties of reason and conscience. "Men" are often disappointing, irrational, greedy, dirty. It is much easier to keep one's head in the clouds and talk in general terms about the dignity of "Man," than to walk down south State street or west Madison and see, in the bloated and bedraggled floaters who lounge about the doors of cheap lodging-houses, not merely dirty derelicts

The trouble with the city is that too often it sees its teeming masses only as customers, employees, passers-by, pedestrians. If it can see them actually as men, it will do well.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

CHICAGO, JULY 3, 1929

NUMBER 27

EDITORIAL

IT HAS been announced by Ambassador Dawes, or on his behalf, that the American embassy in London will be dry during his occupancy. The embassy is, technically, American soil, just as the British embassy in Washington is, for purposes of administration of law, British soil. If the British embassy could be as wet as any other part of Great Britain—as it was until Sir Esme Howard voluntarily made it dry in deference to the laws of the country to whose government he was commissioned and the best sentiment of its people—the American embassy should be legally dry. Sir Esme did not have to abrogate any law of his own country in order to exclude liquor from his official residence, as Mr. Dawes would have to do to admit it into his. But the legal point is a fine one and we do not press it. What is much more significant is that our ambassador had sufficient delicacy of feeling to realize the incongruity between a wet American embassy and a dry American nation. It may be that the nation is not so dry as might be desired, but the law-abiding part of it is. Mr. Dawes is setting a good example and he is showing that sensitiveness to the proprieties that is the first qualification of a good diplomat.

No Wonder it Is "Wee"

IT is reported that at the recent assembly of the Free Church of Scotland, known colloquially as the "Wee Frees," the moderator devoted his opening address to criticizing the church at large, outside of his own tiny communion, for its apostasy from the true faith in an infallible Bible and for its hospitality to the doctrine of evolution. The writer is reminded of an evangelist, representing a religious body which has less than a hundred members in Chicago, who devoted the closing sermon of a "protracted meeting" in which he was endeavoring to save this wicked city from its sins, to a discussion of the correct name for the church. He proved, to his own complete satis-

faction and that of the little audience which he addressed, that the church had no chance to make headway against the tides of worldliness and iniquity unless it adopted the particular designation which had been chosen by his group. It is small wonder that such churches are "wee." And little wonder, also, that many who are outside of the church conclude that it has nothing of importance to say when they hear such topics seriously discussed on important occasions as though the destiny of nations and the welfare of the world depended upon them.

Theirs Not To Reason Why

PROFESSOR D. C. Macintosh of Yale divinity school, Canadian by birth and a world war veteran, has been refused admission to United States citizenship by the naturalization court in New Haven on the ground of an unsatisfactory answer to the question as to whether he would take arms in defense of the country. Like Madame Schwimmer, he is beyond the age of military service; unlike her, he is not an absolute pacifist. He was chaplain and honorary captain in a Canadian regiment and saw service in France. On proper occasion, he would take up arms. But he would not take arms except in what he considered a just cause. This, in the judge's opinion, constitutes a serious limitation of loyalty. The citizen should profess his willingness to take up arms without regard to his own judgment as to the justice of the cause. "My country, right or wrong." The President's authority to create and command the nation's fighting forces in time of war would evaporate if any citizen were allowed to use his own judgment as to the rightness or wrongness of the war. Strictly speaking, this is doubtless true. But we wonder how far the President would get with a war anyway if its justice were denied by a sufficient percentage of the citizens to constitute a considerable fraction of the potential citizen army. And we wonder whether it could be, on the whole, desirable, in a democratic country, to carry on a war by universal conscription in a cause so doubtful that a large per cent of the citizens, even of those

who are not opposed to taking up arms for national defense, deemed it an unjust war. No government can, by any sort of oaths of allegiance, command the support of intelligent and conscientious citizens for a war which they believe to be unjust. And besides, as we have said before, now that the United States has renounced war, it ought, by all that is reasonable, to renounce the oath to take up arms as a qualification for citizenship. And in addition to all that, the judge's fear that, if a war came, so many citizens might consider it unjust as to "leave the President without any power whatever" betrays a most unworthy lack of confidence in the war department's skill in the use of propaganda. Any government that can make a war can always create a war mind in the people. If it cannot do that, its case is lost in advance and the issue will not depend upon whether or not Professor Macintosh has been admitted to citizenship. But the worst of it is that the judges go on depriving the country of valuable citizens now for fear it might at some time in the indefinite future be deprived of the services of elderly and unwilling soldiers in the event of a war which we have solemnly declared we will never engage in. The naturalization law should be amended.

Texas Solons Bow Their Heads in Shame

THE Texas senate passed a resolution condemning Mrs. Hoover for including the wife of a Negro member of congress along with the wives of other congressmen at a recent white house tea; and we read that the resolution, which was almost unanimously adopted, was introduced by the only woman member of the senate. It declared that social recognition of a member of the Negro race by women of official and social position was fraught with the gravest consequences conceivable to amicable relations between the two races, "and might cause untold bloodshed." Wherefore the senators "bowed their heads in shame and regret" at the conduct of the white house mistress and her associates. This bathos sounds to plain people like comic opera, but the same sentiment has found expression in sundry mutterings in other sections and should therefore have sober attention. As one reads such utterances stigmatizing the plain Christian courtesy of the President's wife, every true Christian and patriot must blush for shame. One wonders what conception these Texas politicians, some of them presumably members of Christian churches, have of the Founder of their faith and his doctrine of human brotherhood. Of course, the bugaboo which haunts the minds of such people is the fear of intermarriage. Intermarriage of blacks and whites is to be deplored and avoided, but this principle cannot be used to justify the refusal of ordinary courtesies to educated, well-mannered persons of other races than ours, just as the question of marriageability does not enter in when we contemplate the extension of such courtesies to white people

who for a dozen other reasons, physical or mental, we might not want our children to marry.

The First Lady Is Indeed a Lady

WHEN a hostess determines to entertain a certain group, as a group—in this case, the wives of all the members of congress—the sole question for her to ask concerning any individual in the group is whether the manners and morals of that individual are compatible with her hospitality and her company. If the President's wife, in receiving wives of congressmen, had made an exception of the wife of an Illinois congressman because of the color of her skin, she would not have been the true lady and high-minded Christian woman that she is. Her example will strengthen the weak knees of those who, forgetting the golden rule and truckling to irrational prejudice, condone such a shameful public breach of courtesy to the mistress of the white house as has recently been shown. Had the white house guest in question been an Indian instead of a Negro, no notice would have been taken of it. The reason that an Indian might go where the presence of one having a tinge of African blood is resented is due to the shame of slavery for which the ancestors of the critics were responsible. These exquisite people should be reminded that the President of the United States is the President of all the people, and that among these people are some millions of faithful Negro citizens and thousands of Indians, as well as some unrecruited Texans who we grieve to find still live in the atmosphere of prejudice untouched by that spirit of Jesus which is the very substance of democracy.

He Wanted To Be Like Lindbergh

THE thoughtless youth who hitch-hiked across the Atlantic ocean as a stowaway on the French plane which barely made the coast of Spain before it ran out of gas, may have made a record as a stowaway which will not be equaled for some time, but his first remark in justification of his exploit also set a world's record for stupidity. "I was determined to do like Lindbergh," he said, "and fly across the ocean. This meant glory for me." Like Lindbergh! One young man makes himself an expert in aviation by a long course of difficult and arduous experience, prepare for a particular adventure with painstaking and patient care, and then pits his own skill and endurance against wind, weather, distance and the force of gravitation, and lands accurately and on time just where and when he had planned to land. The other knows nothing, does nothing, but steals a ride on an expedition planned and executed by better men; adds nothing to the effective force of the group; endangers the lives of them all by his very presence; takes a gambler's chance that their skill would carry them through and so carry him through too. And he thinks

that is being like Lindbergh! A world's record for stupidity. Absolute zero achieved at last in the matter of intelligence. And yet, bad as it is, the case is far from being unique. How about all the social and financial stowaways who steal rides on other men's enterprises; who add nothing but their own dead weight to any voyage in which they have a part; who consume but never produce; who ride but never fly; always passengers, and expecting to be paid for it and to be honored for the height to which they have risen, regardless of the fact that they were only carried there at other men's toil and peril, and never part of the crew? In a world whose social registers are full of the names of such respectable sponges, one should scarcely be surprised if one crack-brained youth fails to see the difference between a stowaway and a Lindbergh.

Methods and Ethics Of Local Union

WANTED—a technique of procedure for the adjustment of the relations of local churches in communities where there are too many churches, or where a new community church is to be organized, and a clearly thought out code of ethics applicable to such situations. At present little can be said on the subject except to ask questions. Is it ethical for denominational secretaries to get together in a back room and agree to exchange churches? Or should the communities that are involved in the transaction have something to say about it? Should home missionary money be expended in the support of competing churches where neither has a reasonable chance of becoming self-supporting except by driving the other to the wall and absorbing its constituency? How should a community proceed which wants to establish a united church? What would be the effect of pooling the denominational home missionary funds which are to be spent in a given area and using them without reference to advancing the prestige or increasing the strength of any denomination? Would such a policy tend to cut off the funds at the source, or are there considerable numbers of strong churches which would rather give money to such a consolidated fund than for strictly denominational purposes? Would it be feasible to organize a "united rural church of America," and if so would this be really a union enterprise or "just another denomination"? These are all pressing questions. Some of them seem easy to answer, others not so easy. The growth of the community church movement makes them all urgent. Now that the Community church workers, the Federal council and the Home missions council are cooperating through a recently organized joint committee, there is a competent agency by which these problems can be studied with a full recognition of all the factors and interests involved. There is probably no need to have such a standardization of procedure that the same thing must always be done in the same way in every community, but some ways are better than other ways and

some ways are not good at all, and the best ways ought to be found and made generally known.

Telling it to the Last High School Student

PART of the program for telling to the last man the news of the peace pact of Paris is a country-wide project to encourage the study of the pact in high schools and to enlist high school students in a competition in the writing of essays on the theme, "How may the pact for the renunciation of war be made effective?" Next to parents, whose children will furnish cannon-fodder for "the next war," the two classes who should perhaps be the most interested in the abolition of war are the young people themselves who would be the direct victims of war and the teachers who, more than all others, are responsible for giving a mind-set to the oncoming generation. To make the schools agencies for the dissemination of propaganda, even in the interest of worthy causes, is often a procedure of doubtful wisdom. But this is not propaganda, and the understanding of the pact and its implications is not merely a "good cause" in the ordinary sense. What is proposed is not the inculcation of a doctrine but the discussion of a law and a principle to which our government has already given its adherence. Whatever it may have been a year ago, or three years ago, the renunciation of war is nobody's private opinion or pet reform now. It is national and international law. It will be effective in proportion as it is understood. An adequate prize has been offered for the best essay by a high school student on the subject mentioned. Full information may be obtained by high school principals and teachers by addressing The National Student Forum on the Pact of Paris, 532 Seventeenth St., N. W., Washington, D. C.

Socialism Is a Variable Term

WHEN ordinary Americans hear Mr. Ramsay Macdonald described by English conservatives as a "socialist," they may be inclined to shudder with apprehension and wonder whether some sort of red regime is about to be inaugurated in England. But many of the items on his supposedly socialistic program have been commonplaces among us for a generation. He wants to raise the school age for compulsory education to fifteen years; ours is higher in most states. He proposes to have free busses to collect rural children and bring them to consolidated schools, and to give free medical attention to school children, and to do something about the undernourishment of those who do not get adequate food at home. He wants more playgrounds. He promises free scholarships for promising and needy students in universities and technical schools, but nothing that goes nearly so far as our system of tax-supported state universities with their technical and professional de-

partments. In England, it seems, one must be a socialist, or almost a socialist, to believe in these things. But, on the other hand, one may be economically orthodox there and still believe in their system of unemployment insurance and old age pensions, while here such projects are roundly denounced as socialistic. And so, as the *Emporia Gazette* remarks in commenting on these things, "it is all in the way you look at it." And more than that, it seems clear enough that understanding is never advanced and the wisdom of proposed measures is never proved or disproved by the simple method of pasting labels on them. Such terms as "socialistic" vary too widely in their meaning. One might as well measure with a rubber tape-line as attempt to estimate policies by the degree to which they are socialistic.

Mexico Makes Peace With Itself

CHASTENED optimism is the mood in which to view the reconciliation that has been effected between church and state in Mexico. The points at issue have been settled by mutual compromise and concession. The higher clergy will return, and those members of the lower clergy who are commonly believed to have been cooperating with revolutionists and bandits—though this is denied by American Catholics—will come out of hiding and no questions asked. There is general amnesty for the religious who are in prison on charges of complicity with the revolutionary movement and for priests who have said mass illegally. Public masses will be resumed. The priests will submit to registration. The teaching of religion in either public or private schools is still prohibited; that is to say, there will be no church schools of the type that we know as parochial schools; but religion can be taught to both children and adults, in classes or otherwise, within the church buildings. The title to church property continues to be vested in the state, as required by the constitution. The right of the members of any church to petition for the amendment or repeal of any law, as already guaranteed by the constitution, is explicitly reaffirmed.

At the moment when good will is being restored between the contending parties by mutual accommodation, it would probably be no favor to either side to attempt to estimate the extent of their mutual concessions. It may, however, be observed that, on the side of the government, the settlement involves no change either in the constitutional provisions with reference to the church or in the laws which have been enacted to give them effect, but only certain modifications of administrative procedure and an assurance that "it is not the purpose of the constitution, nor of the laws, nor of the government of the republic to destroy the identity of the Catholic church or of any other, nor to interfere in any way with its spiritual functions." This same assurance has been given a

score of times before in terms no less explicit, but it is not unreasonable, from the point of view of the hierarchy, that it should carry more conviction when accompanied by acts of amnesty toward those whom the state has regarded with suspicion. President Portes Gil also makes it clear that "the provision of the law which required the registration of ministers does not mean that the government can register those who have not been named by a hierarchical superior of the religious creed in question or in accordance with its regulations." The government had never, in fact, claimed the right to appoint priests but had insisted only on the registration of those whom the church appointed. The government's concessions, in short, appear to be chiefly a matter of conceding things which it had never claimed, of adopting less rigorous methods of enforcing the laws, and of clearing the slate of the old scores which were incident to the period of revolutionary disturbance and about which there never could have been any agreement. An unregistered priest imprisoned for saying mass was, in the eyes of the church, simply being unjustly punished for saying mass, while in the eyes of the government he was being punished for not registering. Rather than attempt to argue out such a case, it was better to release him and take a fresh start.

The demands of the church, as set forth in the memorial presented by Bishop Diaz to the Mexican congress on September 6, 1926, and as summarized by the *Commonweal*, were as follows: "Establishment, as a part of constitutional law, of religious liberty for all faiths; acknowledgment of the right of parents to give their children religious instruction in the faith, and of the legitimacy of religious schools; the concession to religious communities to settle in the country, to own property, and to do the work of prayer and charity; recognition of the independence of ecclesiastical authority, in matters pertaining to the church, from civil rule; and defense of the just rights of the citizen, in accordance with principles held internationally by all good governments."

Some of these, as general principles, have never been in dispute. The attempt, for example, to represent that the church is on one side and the government on the other of the question of the right of parents to give their children religious instruction, is neither fair nor frank. While Bishop Diaz made no mention of the question of registration, and while the *Commonweal* says that registration has not been an issue since 1926, the fact remains that the law required registration and the priests, acting under instructions from the hierarchy, did not register; so it would seem to have continued to be in some sense an issue. It was the punishment of priests for functioning without registration that gave the church opportunity to represent them as martyrs and to affirm that the state was trying to stamp out religion. That the punishment was often far too savage and probably sometimes illegally administered was a fact which must bear its own judgment, but the issue which was raised by the too rigorous methods of punishing non-registra-

tion does not entirely obscure the registration issue.

The matter of "religious liberty for all faiths" is ambiguous. There was no issue on the general principle. Religious liberty for individuals of all faiths exists in Mexico; but religious organizations are subjected to some restrictions, which are alike for all communions and which are not in accordance with our ideas of complete religious liberty as practiced in the United States. Individuals are free to worship as they will, but churches are not free in every respect. They are not free to own property, or to have unlimited numbers of ministers or priests, or to have priests of foreign birth. From the American Protestant point of view and from the point of view of Catholics both American and Mexican, these limitations constitute defects in the law because they threaten the autonomy of the church within the field of its spiritual function. From the Mexican standpoint, these same limitations are necessary safeguards to prevent the church from getting out of bounds, accumulating vast landed wealth, and supporting hordes of idle priests who might be a burden and a peril to society. Mexico's past experience with the church has been very different from our own. It is not surprising that it feels the need of safeguards which would be superfluous here. They may be unwise even there at the present time; but the question is not to be settled by mere doctrinaire appeals to the general principle of religious liberty. The Mexican theory, right or wrong, is that there will be more religious liberty in a country that is not dominated by an enormously wealthy church with a too numerous clergy.

On the question of schools, also, the settlement does not give the church what it claimed and what American opinion regards as fair. But the Mexican government is committed to the theory that education is the exclusive function of the state, as firmly as the Catholic church is attached to the principle, wherever it dares to assert it, that education is the exclusive function of the church. The concession that religious instruction may be given in the churches amounts to nothing, for that right has never been denied. The statement of the terms of settlement, so far as published in this country, contains no reference to the matter of the exclusion of the monastic orders or to any relaxation of the prohibition against influencing anyone "to renounce liberty" through a religious vow.

The main fact which appears on the surface of the reports is that both state and church, realizing the absurdity of the deadlock which has existed for three years and the impossibility of making a program which would satisfy both parties at every point, has dealt realistically with the situation by effecting a compromise under which the normal functions of religion can be resumed, the alliance—in sympathy if not in form—between the church and the revolutionaries will be broken up, and the influence of the church will be thrown upon the side of the government instead of against it. The pope has approved

of the compromise. The bishops have returned to Mexico. Bishop Pascual Diaz, a Jesuit and a full-blooded Indian, formerly bishop of Tabasco, has been appointed archbishop of Mexico city and primate of Mexico, in succession to Archbishop Mora y del Rio who died a year ago. Much credit is given to President Gil and General Calles for their part in the settlement of the controversy, and no one will regret to learn that Ambassador Morrow went outside of the strict limits of his official function to render friendly services to both parties in arriving at an understanding.

All the points at issue have not been settled, but if there is good will and good faith on both sides, if the church is allowed to function in its own field without unnecessary annoyance, if by-gones are allowed to be by-gones, and if Catholics both in Mexico and in the United States will refrain from belittling the efforts of the government to solve the difficult problems which still confront it, there is ground for reasonable hope that Mexico has entered upon a new era in its cultural development.

VERSE

And Back to Dark

FIRST, by an unseen hand
We are given
A push on the swing
That hangs from Heaven.

A mighty shove—
We seem to drift,
Though in truth the descent
Is swift . . . is swift . . .

To drift till our feet
But graze the ground
And then we are off
On the up rebound,

Till we have traversed
The shining arc
That leads from dark
And back to dark.

ETHEL ROMIG FULLER.

None So Blind

SEARCH where you will, through all disguise,
Forever, you will find
The city, turning myriad eyes,
Is piteously blind.

For those dull eyes can never be
Made sensitive again;
Uncomprehendingly, they see
Not man, but only men.

ELINOR LENNEN.

The Churches in a Community Crisis

By John M. Trout

INSTITUTIONS which manage to keep fairly even keel in fair weather may be driven off their course and set floundering by strong winds. Churches are no exception.

Fifteen years ago, in spite of the existence of thousands of churches in which there must have been a great deal of latent opposition to the war spirit and to war methods, there was no effective mobilization of this sentiment in relation to the European conflict. Something of the same paralysis appears in industrial crises. All the reports now reaching us from the south indicate that in those industrial areas where workers are crying out for better working conditions churches are silent, except for a few lone voices and a brave position taken by a few more or less isolated groups of Christians.

The same bewilderment was apparent a year ago in southeastern Massachusetts when some 30,000 textile workers in New Bedford resisted a sudden reduction of wages, made without previous consultation with them, and remained on strike for nearly six months, suffering serious losses themselves and involving many others in the same. Now that adjustment has been made and the clouds have broken, for the time being at least, it is possible to give some kind of appraisal of what was undertaken and accomplished by the churches through this crisis.

I

When the industrial storm broke in New England it found the churches and the community generally unprepared to meet it. There is no reason to assume that it would have been otherwise in any average American city. As yet very little machinery has been set up to protect mankind against industrial disturbance. Even if the machinery existed we have no assurance that it would work in a given case.

It became manifest at once that the average minister is not yet clear in his thinking as to how religion relates itself to actual problems in personal and especially in social living. Many are still holding religion in a kind of separate compartment and, even in the face of threatened wrongs and of actual suffering, are able to go on "preaching the gospel" without feeling compelled to bring it into any kind of vital connection with issues at hand. This failure is no doubt due in part to lack of fundamental training in theological courses in the social implications of Christianity especially a generation or two ago. Courses in sociology are not enough. The social core of Jesus' religion must be understood. Some matters in industry are still in a state of flux, hence still open to debate and even occasion for controversy. For this reason there is a natural disposition, especially on the part of kindly and timid souls, to keep entirely clear of all questions involving industry.

Nor can it be denied that pastors easily take on the

coloring of the soil out of which they are nourished, regardless of whether the particular group is dominated by labor or by capitalistic sentiment. This control may be exercised crudely and ruthlessly, as in some of the southern mill villages at present, where the workers are saying that the mill man owns the preacher as he owns everything else in the village. Eviction would be the price of independence. If conditions were entirely reversed and the workers were in as complete control there is no assurance that there would be any more freedom.

More often this influence is exerted subtly, but none the less effectively. In one instance known to the present writer, in the recent New England crisis, a church group had occasion to interview an important member of a manufacturers' association. He was nettled and complained that the gentlemen who had come to see him were out of their sphere, being specialists in religion and not experts in business. Then one of the group asked him:

"May not ministers speak out where human relations are involved and where human rights may be jeopardized?"

To which he replied: "Thank God, mine does not!" This manufacturer happened also to be a prominent member and officer of a local church. It goes without saying that any voicing of positive convictions by the minister under these circumstances would have caused trouble, and might have threatened his position. But even if all ministers were entirely and equally free, such social, ethical and religious sentiment as does exist in the churches and in the community might fail of adequate mobilization in a crisis through lack of leadership or of some adequate medium of expression. The ministers' association is usually a loose-jointed affair, in danger of falling to pieces at the first touch of real winds. In many instances it exists for diversion, not for serious thinking or work of any sort. Often its leadership is determined by seniority or other considerations not closely related to fitness for direction in times of crisis. And then, unfortunately, these organizations seldom command the attention and allegiance of the entire group of pastors in a given area.

More fortunate are those communities which in times of peace provide themselves with a federation or council or some other organ of the churches. The value of such a clearing house in normal times is generally recognized; in times of disturbance or crisis it becomes almost indispensable. It is like the Red Cross in times of flood or famine or like a league of nations when war threatens. It is able to function when the single church might find it difficult to do so, because the federation is relatively free of particular parish influences. It can also act with reasonable expedition. Where red tape or ecclesiastical tradition or machinery might hold things up, a skillful fed-

eration leader will know how to say and do the thing which needs to be said or done at the moment, without involving the local pastors in the obloquy that sometimes comes with the pursuit of truth or insistence upon the right. Then the federation is in a position to command a good deal of information and support not always accessible to laymen and not always sought by pre-occupied parish ministers and priests. But, most important of all, a federation is free to draw lay minds into consultation, to call together people of many professions and creeds for determination of right lines of procedure. In a crisis the opinions of such a representative body will carry farther than the opinions of ministers alone, either individually or collectively.

The federation does not succeed invariably. Its leadership may not prove adequate or sufficiently tactful. Or it may become isolated and fail to receive the moral support of the constituent churches when this support is most needed. Nevertheless, a community which has developed such a medium of common thought and policy has far more chance of creativeness in a social crisis than have communities dependent at such times upon improvised organizations or ministers' associations.

II

The New Bedford council, called to face the textile crisis referred to, held that its function at the outset was *preventive*. Apart from the merits of the issues involved, it insisted that these ought to be dealt with in conference and by reason, not by edicts and picket lines. So, before the storm broke, representatives of both management and labor were personally interviewed and the full weight of the influences of the churches, so far as the council could voice it, was put on the side of those community forces, official and unofficial, which were working for adjustment by agreement. Temporary failure, due to the fact that strong passions were already aroused, and that the gap between the contending parties had already become too wide to be bridged at a single leap, does not invalidate the principle that church forces are bound to be on the side of the settlement of industrial differences by peaceful methods, not by class struggle. We cannot very consistently reject war as an instrument of national policy and support lockouts or strikes as instruments of industrial policy. For the same reason, during the struggle, the council favored the earliest possible termination of the same for the purpose of rational settlement and used all its influence to bring into the field just as often and just as powerfully as possible those commissions and boards which the state had appointed to intervene in such cases and to effect settlement.

At the time this caused resentment on both sides, but it has been noticed since that those who, through one long summer, were compelled to sit down together with the conciliators against their inclinations have continued to do so since voluntarily, and in the hope that, by better mutual understanding and co-

operation, they may be able the more quickly to rehabilitate their industry permanently.

This industrial conflict, like all such conflicts, presented a pragmatic and a *fundamental* aspect. It was possible for the church forces, in so far as they were free, to identify themselves directly with the workers, who in this case seemed to have the right on their side. The council pursued what it believed to be a more far-sighted if at the same time more difficult course. It never closed the door to either side. Throughout, its attitude was that of active neutrals seeking to save all belligerents from their own blindness and folly. Needless to say, while partisan currents were running high this position was not satisfactory either to the workers or to the management or to the public sustaining one side or the other, all of whom wanted a cause championed, comparatively indifferent to the conditions and principles upon which permanent peace might be established.

Seeking to deal with fundamentals, we found it necessary, at the outset, to save certain abstract Christian principles about the right to a living wage, the primacy and sanctity of personality, and so on, from becoming mere truisms or remaining words only. Effort was made to say plainly just what these meant in terms of the existing struggle. We insisted that wage reduction should be the matter of last resort and that necessity for it must be demonstrated, and that when resorted to its action should be reciprocal, affecting not only wages but salaries as well. In a matter so vital as wages, we said, workers ought to be consulted beforehand and all the relevant facts showing relations between wages and earnings should be clearly and fully set forth. On the other hand, we never failed to urge the obligation of co-operation on the part of workers in order to make the industry in which they were engaged just as profitable as possible for all concerned. Now, when the heat of controversy is over, it is possible to report that, while this insistence on the part of the church forces did not win immediate or full allegiance, it did command general respect. In a crisis of this kind there are always individuals who think clearly and courageously. Such courageous thinking may not be effective if it is allowed to be isolated. We, therefore, thought it necessary to encourage such thinking, to call it out wherever possible, to mobilize it, now in broadsides, again in ordered succession and to secure its full presentation locally and for the larger interested public through the pulpit, the press and in other suitable ways. The output of opinion in New Bedford throughout the strike was diversified and very notable and it was an important function of the council at such a time to encourage and to help such expression of opinion.

The strategy of industrial conflict is apt to be that of isolation. There is a feeling that the issue is between management and workers. Interference by the public, especially by the outside public, is resented. How often we heard it said on both sides: "This is our matter, let us alone. We will fight it out and do

not tolerate meddling." We never accepted this reasoning, and made use of every opportunity to bring to bear, through public meetings and otherwise, the intelligent, sympathetic and cooperative interest of just as much of the outside world as could be commanded. As a result, there has been brought to the vivid realization of one industrial community the fact that no troubles are ever merely local, but always symptoms of deeper and more general disorders which it is not in the power of a single community, working by itself, to cure.

III

The work of the organized religious forces in a community does not end when a temporary adjustment has been reached, when mill gates are open once more and operatives resume work on whole or part time. Viewed from some angles, the period which follows an industrial disturbance presents more subtle difficulties than does the time of open rupture and strife. Such times challenge all the resourcefulness of organized religion.

During the time of strife the community is alert. When it is over, reaction in the form of a certain "strife-weariness" has to be faced even among pastors, some of whom say in effect: "Now it is over and we may return untroubled to our particular business and make up the losses which we have suffered in our churches."

Some, merely stabbed awake, quickly fall back into routine thinking and routine ways. The same disposition shows itself in the wider public. There is what seems at times an almost frantic effort to forget "our late unpleasantness," and even to minimize the effects which it has had upon industrial and community life. The rotary club and sometimes the chamber of commerce encourages this attitude, even when no permanent foundations have been laid upon which to build a securer future. Psychologically such a "strife-weary" industrial community is not different from a war-weary world. In both cases what is called a return to normalcy may be quite superficial and deceiving. Facing these and other conditions the council, acting for the church forces, has set out to carry forward with renewed energy processes of fundamental education concerning the right of the church to have a voice in whatever can affect human well-being and concerning the meaning of Christianity in relation to industry, especially in its modern mechanized forms.

In certain press columns at our disposal, and in other ways, important industrial issues—such, for example, as recent protests and outbreaks among textile workers in the south—are being discussed and interpreted in their bearing upon industrial problems elsewhere.

A small and congenial group of pastors, especially younger and newer pastors, are being called together to examine and to discuss informally and freely recent important books and monographs bearing upon present and future relations of the churches to industry.

We are also advocating the formation of small

study groups of similar character, where this is possible in churches, and when asked to do so are suggesting suitable courses and leaders.

For the coming year we have projected definitely at least occasional conferences on industrial topics under right auspices, with outstanding expert leadership, and designed to draw together in friendly contact and for free discussion representatives of all the different community groups.

Invited recently by the board of commerce to do their part in an all summer program for a bigger and better city, the churches led by their council have planned for the present season a series of out-of-door community services to be held on weekday evenings and on Sunday night in public parks. In making these programs due place has been given to subjects bearing upon social questions, and some outstanding national leaders have accepted invitations to speak at these meetings.

We are interesting ourselves in the entire promotional program of processions, expositions, pageants, sports and forums which has arisen out of a universal desire to put the community forward. It has its own values. It means that people are working together. It indicates real effort in the direction of cooperation and a more neighborly spirit. It points toward that mutual understanding and confidence which will make conflicts of the sort that the community has been through periodically for more than a generation, increasingly difficult.

These are some of many ways by which it is possible "in time of peace to prepare for peace."

Gold and Pearl

By Arthur B. Rhinow

PILGRIM—Is this heaven? Where are the streets of gold, and golden harps, and gates of pearl?

Spirit—Look long.

Pilgrim—Oh, I see. . . . How beautiful!

Spirit—Do you see golden harps and streets, and pearly gates?

Pilgrim—No . . . yes . . . No.—Oh, this is wonderful!

Spirit—Do you want to see gold and pearl?

Pilgrim—No; no. I want to see just this. . . . I want to see—

Spirit—The essence heavenly of things and thoughts on earth.

Pilgrim—Oh, this is wonderful. Let me go back to earth and tell my friends.

Spirit—Go. . . .

Pilgrim—I have come back to you from heaven.

People—Tell us what you saw.

Pilgrim—It was wonderful.

People—Tell us.

Pilgrim—I saw . . . I saw . . . I saw golden harps and golden streets and gates of pearl.

JULY SURVEY OF BOOKS

Business Must Be Born Again

OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS.
By Harry F. Ward. The Macmillan Company, \$2.50.

THIS is the most philosophical, the most logical, and the most profound criticism of what is called capitalism yet to appear. It displaces Tawney and the Webbs. The main thesis is that business absorbs more and more of the total life of industrial nations, and that both the theory and the practices of business as at present conducted are outside of and independent of the doctrines of Christianity. It is a plea for the consideration of life as a whole and for the bringing of the whole of life under the teachings of Christ. The author maintains that both human experience and reason show that any attempt to govern industrial activity by one code and the rest of life by a different one is both impossible and futile. If this be true, the economic man of history, the doctrine of enlightened self-interest, Adam Smith's invisible hand, the inexorable economic law of the newspapers, and industry for profit and not for use—all must go.

The headings of the seven chapters of the work give a good idea of the contents. They are: "An Irreconcilable Antagonism," "A Sterile Philosophy," "Does It Work?" "The Survival of the Fittest," "The Heart of Industrial Society," "The Chief End of Man," "The Economic Virtues" and "Making the Future."

The author shows how, in the beginning of capitalism, the owners of industry were the managers, and how the profits came to such owners and managers in large part at least as a reward for their efforts and the development of new markets. The doctrines of industry, thrift, and saving then had validity. Profits were the result of industry and production. But time has changed all this. Industry is now controlled by large corporations, with the ownership divided into smaller and smaller units, widely diffused, while the active management is in the hands of hired men who are dominated by ever more and more concentrated financial control. When, as today, single corporations have over 40,000,000 shares and nearly half a million shareholders, there can be no thought of control by the owners. They cease to have share in the management of the industry and look to interest and dividends only. This gives us an extreme case of absentee ownership with all of its evils, and with no sense of responsibility to the industry. The owners no longer expect to become managers of industry. The old doctrine that thrift and individual savings were necessary to maintain capital disappears when so large a part as at present of new investment is made from the surplus earnings of large corporations. Under such a system, profits cannot longer be regarded either as the rewards of management or as a compensation for abstinence. Profits go largely to absentee owners and to financial manipulators.

Orthodox economic doctrine allows owners to get all they can within the law, but inconsistently denounces workmen for not giving a full day's work for a full day's pay. Under such a system it became harder and harder for workmen to pass to another class of society and they lack the means and the environment to prepare their children for a different social class.

The inevitable result of such a system is class consciousness and class conflict. This the author believes will ultimately prevent the system from producing the necessary goods. Already with the concentrated control in the interest of profits instead of use, the workmen, the owners and the consumers

have ceased to exercise any influence or control over industry.

With the large submerged classes who do not share in the gains, those in control become more and more conscious of their power and more and more afraid of losing their privileges. Hence the restrictions of personality, of civic liberties, and the deliberate attempts to control press, pulpit, law making and law administering in the effort to preserve the privileges.

So long as the underlying philosophy of the profit motive—enlightened selfishness and the survival of the fittest—endures, no change or improvement is possible. Since we organize and administer for profit, not for human welfare, the result is class consciousness, class conflict, large private fortunes for the few, and poverty for large masses. Under such a philosophy, such changes only are possible as add to the profits, for that is the yardstick by which all propositions are measured. Nothing is considered good which does not add to the profits of those in control.

The position of the author is that nothing short of a fundamental change—he calls it a conversion—in the underlying philosophy and doctrines of business will effect the necessary changes.

He demands that workmen be given some stake in the industry to which they devote their lives. Until this is accomplished, dissatisfaction and conflict must grow. Such conflict, strengthened by the complaints of consumers and all those shut out from a significant share in the gains of industry, will ultimately cause the industrial machine to cease functioning and to collapse.

The Christian doctrines of personality, brotherhood, and mutual helpfulness find no place in present economic theory or practice. The author's conclusion, backed by a wealth of fact and argument, is that the teachings of Christ must either permeate and dominate all our life, including our business life, or business will control religion and the church and use them for its own purposes.

It is significant of the prevailing psychology that, in the title on the binding and in their advertising matter, the publishers entirely omit the second part of the title, "The Ethic of Jesus."

JOHN H. GRAY.

The Challenge of the City

THE CROWDED WAYS. By Charles H. Sears. Council of Women for Home Missions and Missionary Education Movement, \$1.00.

THERE are some books that are interesting because of their subjects, some because of their authors, some because of a combination of the two. Dr. Sears' little book on "The Crowded Ways" is an example of a book of the third type. Coming to the city as a country boy more than 30 years ago to study theology in the Union theological seminary, he early came under the city's spell and welcomed the opportunity to give his own life to its service. As secretary of his own denominational city mission society, he has conceived his work from the first in terms that were larger than those of the denomination, even as his conception of religion has been more inclusive than that of creed or institution. To understand the men and women whom the city draws to itself, to discover what part its manifold influences bear in shaping their thought and forming their lives, to enter sympathetically into the personal fortunes of the individual men and women whom it shelters and nurtures, to interpret the type

of mind it develops, to show how the church can minister to these needs and develop this life—this is Dr. Sears' purpose in this book, and in telling the story of the lives he describes he is unconsciously writing his own spiritual autobiography. "There are two conditions of success," Dr. Edward Judson once told the author when a young man, "longevity and good behavior." A chance to get hold, and an obligation to hold on. Dr. Sears is still too young to qualify on the score of longevity, but if fidelity to one task be any test of success he has made good already. Those who have known of his work will welcome this opportunity to enter further into his thoughts.

WILLIAM ADAMS BROWN.

A Rest-Cure for Mechanists

BEYOND AGNOSTICISM, A BOOK FOR TIRED MECHANISTS.
By Bernard Iddings Bell. Harper & Brothers, \$2.00.

THE warden of St. Stephen's college is right, I think, in the central affirmation of this book—which is that, when one has gone the full length of such knowledge as science affords and has accepted both the truths which it has discovered and the limitations upon knowledge which it imposes, still there is need of religion and God. But what is the method for the attainment of that contact with Reality which science cannot give, and what are the technique of that religion which is "based upon neither science nor philosophy" and the means of gaining assurance of that "creed which is based upon agnosticism"?

His answers to these questions seem far from satisfying. Not until page 49 does he reach the clear assertion of the principle "credo ut intelligam," but it might as well be on the title page for it is the text for the whole treatise. He renders lip-service to science: "We deny nothing which scientific observation and reasoning therefrom have revealed to us." But it is not apparent that he makes use of either the methods or the results of science. True, science is not enough. But neither is it enough to say that science ends "flat against a blank wall of determinism which makes all struggling silly," after which one must go on by a sheer "act of faith" to "get into contact with superhuman, supermaterial, superrational, ultimate Reality, otherwise beyond man's comprehension."

Mechanists must indeed be very tired to accept this sharp dichotomy between the two kinds of knowledge. One must indeed "go on" beyond mere scientific knowledge; one does that when one takes a friend, or marries a wife, or espouses a cause, or responds emotionally to beauty, or prays. But in so far as this going on is a going on to more perfect knowledge, it is a rational interpretation of data which can be subjected to scrutiny and examination. It is therefore not something which begins to happen after one has passed the deadline of agnosticism, but something that happens all along the way, utilizes all relevant knowledge and is carried forward concomitantly with the normal processes of knowing.

One must comment with some reserve upon the role assigned to the sacraments in religion, for the subject is a very tender one and closely knit up with the most sensitive feelings of those who lay great stress upon them. But it impresses this reviewer that the argument about the apprehension of Reality (that is, God) in terms beyond knowledge, and therefore independent of sense, seems suddenly to evaporate in the presence of a simultaneous argument for the necessity of sacraments on the ground that "always there is the physical touch to make the spiritual truth perceptible." Man "never meets another person save sacramentally"—that is, through

physical means; and the trouble with our religion, says the author, is that "while we acknowledge the necessity of sacramentalism in our other personal relations, we seem to think it ought not to characterize our contacts with the Eternal Person."

The parallel is deceptive. Those physical means—sight, touch, hearing—which constitute the "sacraments" of friendship, give us specific knowledge, the items of which are subject to scrutiny and criticism. They are within the field of science. They do not lie "beyond agnosticism." The "sacrament of the altar," on the contrary, gives no such knowledge of God as the sight of a friend's face gives of the friend, but presumes another kind of apprehension preceding it. It tells nothing except what is already known. It has its value, but not the value of enriching knowledge of God as the sound of a friend's voice or the sight of his face with its changing expression enriches my knowledge of my friend.

It is the author's opinion that "in every communion in Christendom today, Protestant as well as Catholic, the force and power and vigor are largely concentrated in that group which is stressing sacramentalism," and therefore one must see "the absolute necessity of a revival of sacramentalism if Christianity is to survive and again greatly influence the lives of men." From this follows the correlative necessity of focalizing worship by conceiving of God as particularly present in a spot—e.g., on the altar—for the purpose of contact with the worshiper. The accuracy of this estimate of the superior spiritual vigor of the sacramentalists may as well be left to the judgment of the individual reader. If the statement about the necessity of localizing God in a spot is true, then certainly "worship is essentially a childish activity" (page 130) in a sense probably not intended by the author.

Mechanism as a philosophy is inadequate to explain the world, or man, or anything else except machinery. There is no doubt of that. Mechanomorphism is worse than anthropomorphism. But the tired mechanist had better go fishing to rest his mind and then think some more when his mental energy has been recovered, rather than seek satisfaction by processes which are independent of rationality.

WINFRED ERNEST GARRISON.

A Political Handbook

THE STORY OF THE DEMOCRATIC PARTY. By H. Minor.
The Macmillan Company, \$4.50.

WE HAVE in "The Story of the Democratic Party" a detailed account of the activities of the party from its appearance in Washington's administration as a mere "skeleton army" opposing Hamilton's direction of the government, down to its defeat in 1924 after as "gallant a fight as was possible" in view of the "temper the convention had left the party in" and the "depression which had soon settled down on the rank and file of it as well as on the leaders." The general reader will find in this volume a compact handbook of important political data for the period covered—a handbook made readily usable by a suggestive table of contents and an unusually complete and helpful index.

In accordance with his theory of what constitutes a party history as stated in the foreword, the author has recorded "the achievements, failures, faults, and merits" of the democratic party, "what it advocated or opposed, and how and why and under what conditions," not forgetting popular and electoral votes, the chief events of each administration, and the principal activities of other political parties.

Happily, such collections of facts which Mr. Minor considers both warp and woof of the fabric of party history are interspersed with materials more vivid and attractive; Thomas Jefferson boldly championing the cause of religious freedom and losing many votes of the pious thereby; Josiah Quincy moving the impeachment of Thomas Jefferson, President of the United States and finding himself the only one to take the motion seriously; General Lafayette making his triumphal tour of the country "in the midst of posterity"; William C. Whitney securing by astute generalship the nomination of Cleveland in 1892 in spite of the early and continued strategy of the New York state democratic organization; Bryan upsetting the well laid plans of the conservatives in the Baltimore convention by his famous anti-Morgan, Belmont, Ryan resolution. Such incidents and many others like them do much to brighten the content of this serviceable reference book in political history.

The student of history or politics may, however, take issue with the author on the ground that a political history, whatever its merits, is not a history of the democratic party. Conventions, personnel of administration, organization of congresses are, it is true, the materials of which party history is made and the background against which it has developed. But the writer of such a history may be expected to bring out by proper emphasis upon relationships between personalities and events the pattern of party life. With such emphasis he can show us a series of episodes in which the leaders, moved by principles, interests and ambitions, direct the course of the party in the midst of changing social and economic forces. Without such emphasis the writer is likely to give us a succession of figures hardly to be distinguished from the background of the general history of the period. It is this latter which seems to have been achieved in this book in spite of the author's thorough knowledge of the subject. All the details of the story of the party are there; but the background has not been lightened nor the scenes that represent crises in party life made to stand out. The result is not so much a story of the democratic party as a chronicle of the activities of democratic leaders, democratic officials and democratic voters.

EDITH DOBIE.

The Church on a New Frontier

THE BUNKHOUSE MAN: A STUDY OF WORK AND PAY IN THE CAMPS OF CANADA, 1903-1914. By Edmund W. Bradwin. Columbia University Press, \$5.00.

TWENTY-FOUR years of experience in frontier places across Canada—participating in manual labor with the men, conducting educational work among them, and later directing the instructors of Frontier college—enable Dr. Bradwin to present with authority his wealth of firsthand information about the life of the camp laborer during the last great expansion of Canadian railroads. He finds much to criticize. We see the misrepresentations of private employment offices and the blandishments of immigrant agents leading workers to the grades "ahead of the steel," unforeseen charges for supplies and loss of pay on rainy days converting a luring wage of "\$2 per day" into little or nothing—or even a deficit—at the end of the month, crowded and unsanitary housing, and the evil social outcroppings of this isolated, migratory existence. Happily, conditions in Canadian camps today are better than they were in the period this book describes, but the author still finds in the bunkhouse man a challenge to organized labor, to the universities, and to government departments of labor.

What of the church in ministering to the needs of the men on the frontier? Churches have been slow to display adaptiveness in meeting the peculiarities of the situation. "The church has never properly appraised the camp man." A whole hinterland, until very recently, was placed under one superintendent who could cover his immense field only once in many months. When higher officials visit isolated camps, if at all, they are well received and comfortably housed at the well-appointed residences, knowing little of the bunkhouse. There are young assistants, clean, eager, hopeful, and persevering, but they lack continuous contact with the camp men. The churches continue to send immature students among the frontier workers; while brilliant in the classroom they lack qualities which win men in camps. Successful student missionaries are seldom returned to the same field; the result is a succession of new and untried ministrants, possibly more concerned about their future work somewhere in Cathay than with the men among whom they dwell. The church is not laggard, but "there is need of more genuine accord between its representatives and the bunkhouse. Are its leaders properly cognizant of the importance of camps in Canada?" "If the church would escape the mistrust and dislike current among such seasonal workers, let it show a new and deeper concern for the conditions which environ their living and places of work."

EUGENE STALEY.

Introducing Jeremiah

THE BOOK OF JEREMIAH IN COLLOQUIAL ENGLISH. By Prof. Adam C. Welch, National Adult School Union, \$1.00.

JEREMIAH, A DRAMA IN NINE SCENES. By Stefan Zwing. The Viking Press, \$2.00.

CARDINAL IDEAS OF JEREMIAH. By Charles E. Jefferson. Macmillan, \$2.00.

IF the critical study of holy writ has done nothing else for us, it has at least had part in the emancipation of the great ones of earth, and has extended the vote to our ancestors so that they may have a voice in our modernity. By sifting the documents, discerning the original message and the later hands that have edited them, rearranging the works in chronological order and setting the narratives and speeches in the throbbing context of contemporary life, the scholars and seers have put us in everlasting debt, for we come face to face with personality and not parchment, with blood rather than ink.

It is striking how, during the last few years, interest has been revived in the character of Jeremiah. Both Principal Skinner of Cambridge and Professor George Adam Smith have given us recent erudite studies of the man of Anathoth, and Dr. Harry Emerson Fosdick's lectures at Union seminary have made him live again. Then the newer translations of the Old Testament, such as that of Moffatt, contribute much to a better understanding of the seventh century prophet.

Especially is it true that we need to be on better speaking terms with Jeremiah, and the colloquial rendition of Dr. Welch, of New college, Edinburgh, is calculated to do this. His translation, made for the National adult school union of London, is very valuable because the book which bears that name is perhaps, of all the major prophets, the most tangled and dislocated. While the various oracles follow the order of the old version, they are classified and annotated so that one can distinguish between the message of the prophet and the later oracles.

Dr. Charles E. Jefferson's volume on Jeremiah is a companion to the series on Isaiah, and is a splendid example of

expository sermons. In a collection of ten chapters we have an introduction to the prophet which shows him as the possible original of the suffering servant in Deutero-Isaiah, the inspirer of the imagery in the first Psalm, the teacher of individual responsibility, developed later by Ezekiel, the man who coined the title of "the New Testament," and the one who anticipated by 2,500 years the conviction of Edith Cavell, that "patriotism is not enough." One can essay the opinion that, if more preachers could follow the example of the pastor of Broadway tabernacle, there would be less ignorance, after all these years of Sunday schools, of the contents of scripture.

The call for a new edition of Stefan Zwing's "Jeremiah," published first in 1922, shows that it has worth which will allow it to escape the pool of oblivion into which many such works are consigned. In nine scenes the dramatic situations in the life of Jeremiah are seized upon with creative skill so that he appears in his true greatness over against the historical background. The call, which separates him from his mother's patriotic frenzy, and the dialogue in the first chapter of the Bible book, form the theme of the first scene. The compromise with Egypt, the battle of Carchemish, the conflict between Hananiah and Jeremiah, the mental and spiritual struggles of the latter and the final departure of the people into exile, give an illuminating insight into the character of the prophet and the circumstances which called out his distinctive message.

There is a goodly amount of extra-biblical material in Zwing's play. The affecting scene at the deathbed of the prophet's mother; the episode entitled "The Conversion," which reveals the varying moods of Jeremiah, and the last picture of the man and his countrymen beginning their weary march into a Chaldean exile, are examples of poetic license. As we know, the scriptures make him the unwilling companion of those who fled to Egypt, and that is the last we hear of him.

When Jesus asks, "Who do men say that the Son of man is?" some replied, "Jeremiah," and the association with our Lord is another reminder of the greatness of this prophet. These three books, which concern themselves with the words, the ideas and the acts of Jeremiah, form a splendid trilogy, and I commend them most heartily as a new introduction to one who deserves increased recognition.

W. P. LEMON.

A Cross Section of City Life

THE GOLD COAST AND THE SLUM. By Harvey W. Zorbaugh. University of Chicago Press, \$3.00.

THIS is a book about Chicago. It is also, and for that very reason, a book about every other American city which has lived long enough and grown large enough to experience the transformation of neighborhoods and the contact of cultures and the tension between different types of individual and community behavior. The specific field with which this study is engaged is a slice of the "near north side" from the Drake hotel to Goose island inclusive, or, speaking ecclesiastically, from the Fourth Presbyterian church on North Michigan avenue to St. Philip Benizi on "Death Corner" (Oak and Cambridge). The distance is less than a mile and the width of the area under observation is not more than half of that. This strip is not only a cross section of a city; it is a cross section of urban society with a bewildering variety of economic conditions, cultural standards, moral ideas, racial strains, and social customs. That is, it would be bewildering if it were not for the clarity of Mr. Zorbaugh's delineations.

Here is a type of sociological investigation which is equally marked by human interest and scientific method. It falls within a scheme of studies of the city which has been inspired and developed largely by the work of Professors Robert E. Park and E. W. Burgess. To plunge into this maelstrom of swirling currents with hastily devised remedial agencies inspired by sympathy but not based on information seems less desirable than to find out first what are the actual conditions and what are the social forces which are already operative. So first of all we have a vivid picture of the varied communities which make up this slice of the city. They include a neighborhood of the homes of the social aristocracy and the dwellers in the most expensive apartments; the Latin Quarter and Greenwich village of Chicago, known as Towertown; the "rialto of the half-world," a street of cheap stores, pawn shops, gaudy cabarets and sidewalk "squawkers"; a rooming-house district; a slum, including a number of disintegrating racial units; and "Little Sicily," known also (and unjustly, I think on the basis of acquaintance gained during a residence of some months within half a block of Death corner) as "Little Hell." Death corner, by the way, does not derive its name from the frequency of automobile accidents. You can walk practically around the world in fifteen minutes by taking a stroll from Michigan avenue to Larabee street. If it is worth while to study the customs of primitive peoples on coral isles in the south Pacific or in equatorial jungles—as it is—surely it is no less important to get equally accurate and complete pictures of the minds and mores of social groups which constitute parts of the urban communities in which most of us live.

This might be called the ethnologist's approach to urban sociology. What it gives is not solutions for problems; not even a definition of problems as problems; but the factual data upon which everything else must be built if it is to be built soundly. In the later chapters of his book, Mr. Zorbaugh advances beyond this preliminary phase far enough to indicate some of the problems presented by these facts, to describe the operation of some of the more important agencies which are at work for the betterment of the conditions, and to give some hints as to the lines along which improvement may be most hopefully sought. One need not be either a Chicagoan or a sociologist to find in this volume an absorbingly interesting presentation of a highly important body of material.

W. E. G.

Books in Brief

THE ROMANCE OF THE ENGLISH BIBLE. By Laura H. Wild. Doubleday, Doran & Co., \$2.50.

The professor of biblical literature at Mount Holyoke college has written the story of the English translations and translators of the Bible from Wyclif to Goodspeed and J. M. P. Smith. The only versions treated at any length are those of Wyclif and Tyndale, the several translations which appeared during the half century or more preceding 1611, the King James and Revised versions—with only a grudging allusion to the American revision—and the modern versions which have appeared since 1900. Much interesting, though perhaps not very important, material is passed over in the total omission of some dozens of private translations which were published between 1611 and 1900. The author admits both the legitimacy and the value of the translations into modern English, without discriminating very carefully between their respective qualities, but evidently feels that they are all poor substitutes for the stately beauty of the King James version.

But the great question, after all, is whether stately beauty is the chief desideratum in a translation of the Bible. With the Psalms, probably it is. With the Epistles, certainly it is not. With the book of Revelation, perhaps the most unintelligible translation is the one which most truly represents the original.

A WANDERER'S WAY. By Charles E. Raven. Henry Holt & Co., \$1.75.

The canon of Liverpool is one of the most interesting and prolific writers in the English church. In this volume of intimate sketches he offers some chapters from his autobiography—school experiences, comments on university life as he knew it, early work in the ministry, learning to preach without a manuscript, wartime activities and, finally, his present estimate of the function and opportunity of the ministry. If he is no longer "a sarcastic devil," as a cruelly frank undergraduate once called him, he has a clarity of thought and a plainness of speech which guarantee that any book of his will be free from frothy platitudes and unctuous nothings.

HIBERNIA, OR THE FUTURE OF IRELAND. By Bolton C. Waller. Dutton, \$1.00.

Another volume in the "Today and Tomorrow" series, which now includes some dozens of books on a wide variety of themes ranging from chemical warfare and classical education to clothes and futuristic art. The author resents the continued view of Ireland as "the most distressful country that ever yet was seen," and thinks that the time has come when

one may write a book on the Emerald Isle without being in a deep blue frame of mind or draping over his subject the purple pall of tragedy. Ireland has her problems but is not doing so badly. The proposed and attempted Gaelic literary revival is both impractical and undesirable; it is at odds with modernity; it offers too narrow a cultural basis; it tends to the establishment of a mere coterie practicing a cult of unintelligibility; and it drives another wedge between the south and the north. The big problem is to find means of uniting the south and the north. The author does not acquiesce in a permanent division. The republic might, in the name of freedom, drive England out, but it cannot with the same slogan drive Ulster in. Freedom must be kept and union gained. He thinks both can be done.

The Heart's Journey, by Siegfried Sassoon (Harper & Brothers, \$2.00). One of the leading young poets of England, a comrade in verse of Rupert Brooke and Alan Seeger, with gifts of imagination and phrase, but with not quite enough to say to employ adequately his undoubted power of expression. The thin volume contains more memorable lines than memorable poems.

Ascensions, by Thomas L. Masson (Century Co., \$2.50). The fifth of a series of books in which this popular humorist writes seriously and sententiously of the inner life. The first part is whimsically autobiographical; the second part consists of brief and varied comments upon the meaning and the methods of life. Not much more consecutive than the book of Proverbs, and in spots quite as wise.

CORRESPONDENCE

First Hand Facts

EDITOR THE CHRISTIAN CENTURY:

SIR: That was a needless sermon you preached in your editorial of June 12 apropos of the action of the Collingswood Baptist church in refusing the use of the church property to the young people's society to feature Rev. Norman Thomas at one of its meetings. Or, if the sermon is good, it does not fit the occasion. Here are some of the facts you should know:

1. The young people's society in question was not a society of the church, for the church, by the church. It was an independent group made up mostly of outsiders meeting once a week in a small room of the church by courtesy of the church officials.

2. One or two members of this group, without consultation with pastor or deacons, invited Mr. Thomas to occupy the pulpit of the church on a certain Sunday night next August. Naturally the members of the church would not be overridden by two or three young people, regretting however that its action involved the dignity of so prominent a person.

3. This same young people's group, on two recent occasions, had a socialist speak on the subject of socialism. The church was not "afraid" of another night when socialism would be to the fore, but thought it had enough of the subject for the present.

4. The church is not torn, split, or even mildly excited over the matter. The papers have once again put one over on the public. First Baptist church, Collingswood, N. J.

WILLIAM F. MEYER, Pastor.

Congregationalists and Slavery

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 19 there is an editorial entitled "Congregationalists and Christian Unity" which is inaccurate and misleading, in my estimation. You write of the passionate

belief of that church in the separate sovereignty of each individual church. This belief is so strong that there can be among them no denominationalism, no connectionalism. And yet Congregationalists were leaders in the idea of the centralization of the government in its beginning. John Adams, the second president, was notoriously of that mind, and although their political party was called "federalist" it would have been more appropriately styled "centralist." They were persistent in this idea, but because the states were so jealous of their own separate sovereignty they were consistently defeated until they raised the false cry of slavery.

In 1831, when William Lloyd Garrison began his abolition crusade, there were 143 anti-slavery societies in the country, 103 of which were in the south, and if the Congregationalists had kept out of it, slavery would have been settled without war. But the agitation was kept up until thirteen northern states passed laws nullifying an explicit provision of the constitution. Northern states refused to honor requisitions of southern states for those who attempted to incite a servile insurrection, as, for instance, some of the followers of John Brown. Boston put on a celebration of John Brown's raid. These things absolutely nullified the constitution. The south asked for a square deal and no favors and never did abrogate a clause of the constitution.

In all this fanatical hatred of the south the Congregational church was the leader and thus brought on the most cruel and unjust war known to history. And yet you say they were social minded. Yes, I suppose so, as when they burned the witches and drove out the Baptists. Every attempt at arrangement or compromise was haughtily rejected. Nothing would do, but for the south to abjectly submit to their wishes. Social minded indeed!

In December, 1912, I heard an address by an able and cultured Negro, Prof. J. W. Gilbert, in which he described a trip made by himself and Bishop Lambuth into the heart of Africa. He concluded his message by saying, "When I saw the awful

condition of my people in Africa, I thanked God for slavery." Did God have anything to do with slavery as practiced in the south? It injured the whites, but it was of benefit to the blacks. They were so well treated that no insurrection could be fostered however hard New England attempted it, doubtless with the example of Haiti in mind, and perhaps with the hope of like results. If this be Christianity, good Lord deliver us.

Baton Rouge, La.

W. S. HOLMES.

The Searching Soul

EDITOR THE CHRISTIAN CENTURY:

SIR: May I ask a leading question on the basis of which I wish to ask for a bit of information? The question is, How many Protestant ministers are preaching ethics only and calling it religion? How can they who have ceased to preach salvation from damnation to eternal hell fire after death, as the true Christian theology, escape the charge that they have nothing left to preach but ethics or the second commandment?

I have listened in vain for Christian sermons on real religion, having to do with the first commandment concerned with man's relation to God. I have heard talk about the kingdom of God within but never any intelligent instruction about spiritual discipline in one's closet or prayer chamber, that would show the path to finding that God within.

Is it any wonder that thousands who outgrew the eternal hell dogma and were not satisfied with ethics alone, dropped out of the churches and took up so-called "treatments" taught by Christian and mental scientists whose teachings were based on the unity between man's soul and God? But who wants to use the powers thus invoked or evoked for material and worldly ends as they do? It is ungodly, and why isn't the church showing the godly way to practice the first commandment to "love God with our minds"? Should it not be the prime mission of the church to teach the true meditational prayer for spiritual ends, instead of and to offset the stepping down to worldly pleasures and prosperity? Should not the church have some logical teaching about what the spiritual evolution of man consists in, above and beyond the sharing of this world's goods with our fellow men?

No wonder the missionaries are devoting their chief energies to sanitary and worldly benefits. The church teachings provide only that. Praise be that they are doing this good work, as you cannot talk religion to a hungry man, but what has modern Protestantism to offer when they have fed and clothed him, except a civilized and material unselfishness?

Where are the churches in Protestantism that are fostering intelligent methods of the practice of the presence of God in every day life? Where are the churches that are defining and preaching an ideal that puts prosperity where it belongs, as a means to an end, and not an end in itself? Where are the churches that teach how to worship God in spirit and in truth and not merely talk about it? Where are the churches that teach one to find the mystical Christ or to try to in some intelligent way?

If there is one such in this city I live in, I should like to join forces with it. Where is it?

Philadelphia, Pa.

HELEN I. DENNIS.

Faith Healing

EDITOR THE CHRISTIAN CENTURY:

SIR: "Healing at Angelus Temple" by Mr. William Worthington provided strange reading for those who reverence their Lord. Praying over the sick, anointing them with oil in the name of the Lord, is a distinct command given in James 5:14, 15, and the method that Jesus taught his disciples in sending them out to preach the kingdom and heal the sick (Mark 6:13). The author is thus ridiculing Christ's teaching as "too cheap and easy and ignorant to get the world much of anywhere," and classes him with "African voodoos."

Jesus' diagnosis of the case of the woman so bent over that

she could not straighten herself up, covered all cases: "Ought not this woman, being a daughter of Abraham, whom *Satan hath bound*, lo, these eighteen years, be loosed on the Sabbath day?" Christ showed that sickness was due to man's spiritual enemy and the work of healing the sick was thus given to the church.

The church has not supplied the "elders" to do the anointing and evangelists have been raised up to fill the breach. In estimating their work, one cannot justly separate their healing from their soul-saving work. They try to get people born again, to accept salvation before seeking healing. The souls saved, the changed lives, the sick made whole to give whole-hearted service to their Lord, must all be considered.

The number healed through one evangelist is infinitesimal compared with the world's need, but if every church in the world had been obeying Jesus's command for the last twenty years even, the hospitals and insane asylums would be empty today and the churches crowded. How it must wound the compassionate heart of the Son of Man that so few are willing to take up their crosses and follow him in his healing ministry!

Clifton Station, Va.

F. B. STONE.

A Friendly Farewell

EDITOR CHRISTIAN CENTURY:

SIR: Since I do not want a traitorous publication coming to me—a publication that is not only disloyal to the constitution and sovereign people of the United States, but also to the truth, I am ordering the post office not to deliver the paper to me.

No person or publication can persistently misrepresent or suppress the truth, without being a traitor to it. No person or publication can persistently promote attempts to rob 120,000,000 people of their sovereignty, without being a traitor to them. None can persistently promote attempts to amend the constitution in wrong, illegal and unconstitutional ways, without being a traitor to both the constitution and the sovereign people.

For the last decade or more, the most dangerously lawless class in the United States has been, not the bootleggers and gun-toting thieves, but the promoters of the lying propaganda *de facto* to amend the constitution by treaty or by other illegal and unconstitutional and immoral methods, in order thereby in the name of peace to destroy our democratic republic, by subordinating it to an undemocratic super-government or court, over which the people would have no direct control through franchise.

Editors, writers and others are contemptible liars or pitiful mental incompetents, who in effect claim that the constitution has been or can be constitutionally, legally and rightly amended by treaty. Previously, I stated these facts to you in a more gracious and explanatory manner, but the time for graciousness toward persistent and willful traitors to our constitution and democratic republic, has long passed. What monstrous crimes, or attempted crimes, are committed in the name of religion and peace!

But preachers, churches and church periodicals are not the only promoters of traitorous lawlessness. College presidents and professors, moral philosophers and libraries, trustees of "foundations," superintendents and teachers of public schools, "leading newspapers," publishing houses, clubs and societies, and many other groups, including such plutocratic organizations as international banking houses, have promoted in the name of peace, falsely, this vicious propaganda to undermine democracy and rob people of their freedom, their sovereignty, and their power of self-government through representation and the exercise of their franchise.

Since people can not contribute to the support or wellbeing of traitors, without thereby becoming willful or careless traitors, I am unwilling to contribute to your encouragement.

If you want to give some little evidence of courage, as well as of loyalty to the truth, to the constitution, and to the sovereign people of the United States, publish this in large print as the leading article of an early issue of *The Christian Century*.

Minneapolis, Minn.

EDSON N. TUCKEY, Ph. D.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

World Mission Leaders to Meet at Williamstown

Near the old "Haystack monument" where in 1806 Samuel Mills held the prayer meeting which since has come to be known as the forerunner of the American foreign missionary movement, there will gather July 11-21, over 40 missionary administrators and Christian nationals from all parts of the world, for a ten day conference on the work of the International Missionary council. The com-

mittee, as constituted at Jerusalem in the spring of 1928, consists of representatives of 23 missionary organizations and Christian councils. The total membership of the committee is 37. For the first time, Indian, Chinese and African nationals, representing the national Christian councils of their lands, will enjoy the same official status and privilege as will representatives of the national interdenominational missionary organizations of the west. Dr. John R. Mott, chairman of

the International missionary council, will preside. His report of his recent tour of India, Siam, Straits Settlements, China, Korea, and Japan will be one of the important items on the agenda.

Famous Illinois Church Celebrates Centenary

The last week of June was centennial week for First Methodist church, Galena, Ill. During the pastorate of Bishop J. H. Vincent in this church, preceding civil war

Northern Baptists Conclude Sessions

NO NOTABLY prophetic utterance came from Denver. Timidity rather than courage characterized the positions taken by the Northern Baptist convention. Perhaps nothing else was to be expected with the convention meeting in Colorado, that state being notable among Baptists for its extreme conservatism. It is significant that Colorado Baptists had much to do with applying the brakes when there seemed promise of a forward movement.

It was generally expected that the attitude of Northern Baptists toward Christian union and toward war would likely be tension points in the closing days of the convention. Such proved to be the case. And the results are nothing to boast about.

Two matters were up for discussion and action which served to reveal the present mind of the denomination toward Christian union. The first had to do with the report of the committee appointed last year to explore the possibilities of reunion with the Disciples. For the first six months the committee does not seem to have done much, but during the six months preceding the meeting of the convention more energy was shown. In a few places groups of Baptists and Disciples have been meeting together for purposes of acquaintance, but this has not been at all general over the country. However, the committee reported its activities for the past year, and asked authorization to take the first steps looking toward union with the Disciples. It is discouraging to have to record that affirmative action was not taken; on the other hand, however, it is encouraging that no negative action was taken beyond postponement, and that the matter is to be taken up again next year at Cleveland, a much more favorable locality from the point of view of those favoring union.

Why Baptists Halt in Union Movement

One wonders why Northern Baptists should be so hesitant in this matter. The first reason, undoubtedly, is the sectarian narrowness which still characterizes not a few Baptists. I am reminded of that Baptist deacon who said, when a discussion was under way as to the possibility of uniting the Baptist and Disciple churches in his community, "I was reared a Baptist; I've been a Baptist fifty years; and you can't make a Disciple of Christ out of me!" There are a lot like him. The second reason—one which was ad-

vanced in discussion at the convention—is fear that Disciples entertain sacramental conceptions with regard to baptism. And a third reason, which was whispered about the convention, is a fear that union with the Disciples may still further dilute the ministry with inadequately trained men. However, it would seem that Baptists have little right to raise this issue. There is no denomination which has brought into being so many inferior theological seminaries, all clamant about the soundness of their faith, in the last few years as have the Baptists. So far as an inadequately trained ministry is concerned, Baptists have more to fear from processes now operating within their own denominational life than from union with the Disciples.

Relation with Federal Council To Be Investigated

A resolution offered by Judge F. W. Freeman, of Colorado, calling for an investigation of the relation of the denomination to the Federal council of churches, provided another index as to the present attitude of Northern Baptists toward a united church. Judge Freeman, who has been for many years a leader in the more moderate group of fundamentalists, quite specifically raised this question. The liveliest debate of the convention centered here. In the preface to the resolution, as Judge Freeman presented it, exception was taken to the persistent objective of church union designed to include Baptists which seemed to underlie many of the utterances and activities of the Federal council and its representatives. A second reason cited, as giving cause for such an investigation, was the assumption of the Federal council that it can speak for the denominations on social, civic and industrial questions. The resolution, particularly the preamble, was energetically opposed by a group of younger ministers. Rev. C. L. Seasholes, of Watertown, Mass., one of the ablest young ministers in the east, offered a substitute resolution, as follows: "We express our appreciation of the work of the council in promoting fellowship and cooperation among the churches, and in cultivating and registering the conviction of the Christian conscience on moral and social problems." However, after considerable debate, both Judge Freeman's preamble and Mr. Seashole's substitute were shelved, and the resolution itself was unanimously passed: "Resolved, that a representative committee be appointed to

study the relation of the denomination to the Federal Council of Churches of Christ in America, and report at the 1930 convention."

There is little doubt that at next year's convention in Cleveland the work of the council will be approved, and cooperation heartily continued. The Federal council has certainly not been over-active in fostering anything like organic Protestant union; fears of anything of that sort on the part of Baptists can easily be dissipated. And Northern Baptists will approve the positions taken by the council on social questions. Those positions are quite consistent with positions taken by the convention itself in various resolutions. What is really significant is the quite evident cleavage of opinion between conservative Baptists who fear too intimate relations with other denominations and the Federal council, as likely to lead ultimately to church union, and a younger, more modern-minded element who desire and will welcome fellowship and cooperation, no matter to what end it may lead. What the ultimate outcome of this division may be it is impossible to forecast.

Trailing the Procession Against War

The resolution passed concerning war will hardly stir one's pulse. Except for the re-affirmation of the 1926 resolution opposing compulsory military training in schools and colleges it might be acceptable to the American Legion. It reads: "Be it resolved, that we condemn modern war as contrary to the spirit of the Prince of Peace, and that we hail with delight the general pact of renunciation of war as a policy of settling international disputes, and that we heartily commend President Hoover for his unqualifiedly strong position as to world peace and reduction of armaments, and that by teaching and preaching we seek to incorporate this Christian ideal in the whole of our life."

Dr. Frank W. Padelford, secretary of the board of education, presented a survey of the field of work of Northern Baptists which I have not yet had an opportunity to examine but which I am told is an admirable job.

As already indicated the convention will meet next year at Cleveland, O. The new president is a layman, Alton M. Miller, candy manufacturer, of Boston, Mass., 39 years of age, the youngest man ever elected to this office. CHARLES T. HOLMAN.

The Disciples Vanderbilt Foundation



Affiliated with three Schools of religion, Vanderbilt University, Peabody Teachers' College, and Conservatory of Music, on adjoining campuses. 43 professors teaching religious subjects; total teaching staff of 316. Special courses for Disciples. Courses offered leading to A.B., M.A., B.D., and Ph.D. in religion. Liberal scholarships for graduate students. Churches available for student preaching.

For information write

GEORGE N. MAYHEW, Dean
Disciples Vanderbilt Foundation
WESLEY HALL NASHVILLE, TENN.

Memories of a loved one are most fittingly symbolized in the sweetly musical tones of

Deagan Tower Chimes

Played by Organist from Electric Keyboard

The Memorial Sublime

Through no other means can you confer on your church and community a greater beneficence. Beautiful memorial booklet on request.

Standard Sets \$6000 and up

J. C. DEAGAN, Inc.
164 Deagan Bldg.
CHICAGO, ILL.

Books That Point the Way to LEADERSHIP

The Art of Thinking

Ernest Dimmet

"The author has attempted to jab the sluggish mind, or the caged mind, into salutary action. He has done this by taking what he conceives to be the average mentality and subjecting it to a sort of psychoanalysis." (\$2.50)

How and Whys of Human Behavior

G. A. Dorsey

Answers many questions of living interest: "How much of your mind do you use?" "Why should you control your emotions?" etc. Dr. Dorsey's admonitions are woven into an entertaining texture of "case history." (\$3.50)

Keeping Mentally Fit

Joseph Jastrow

A practical, simply written guide to everyday psychology by an authority preeminent in his field. (\$3.50)

Influencing Human Behavior

H. A. Overstreet

"A book for every person who can read!" exclaims the Chicago Post. How to influence others—to lead and control—to become "skilled artists in the enterprise of life." (\$3.50)

Understanding Human Nature

Alfred Adler

6 large printings—17 university adoptions—51,000 readers—translations in 5 countries. Dr. Adler is now in America lecturing. (\$3.50)

About Ourselves

H. A. Overstreet

Says Dr. Foedick: "This book, analyzing in terms of psychology for normal people the processes that commonly go on in our lives, is of very great value and I am warmly in favor of recommending it." (\$3.00)

Christian Century Book Service
440 S. Dearborn St. Chicago

times, Gen. Grant and family attended this church. Rev. John Thompson, Rev. J. Hastie Odgers, Rev. C. K. Carpenter and Bishop Hughes had part on the centennial program.

Youngstown Celebrates 30-Year Pastorate

Rev. William H. Hudnut, minister at First Presbyterian church, Youngstown, O.—known as the oldest church in the

British Table Talk

London, June 11.

MR. BALDWIN showed his invariably good judgment in making the change at Downing street as swift as possible. In a little over a week after the election Mr. Macdonald was able to announce the appointments to his cabinet "Giving Place and to other offices. The To the New" new government has been well received; now there will be a lull for three weeks, afterwards the opening part of the new session, very short, then a long break before the real battle begins in October. Mr. Macdonald announced on Saturday that he and his men were tired after their election labors, and said that the country would not grudge them a little rest. The questions which must be considered first of all are three: Unemployment; negotiations for disarmament, especially with America, and some preliminary dealing with the problems left by the disastrous coal disputes of 1926. Mr. Thomas, Mr. Snowden, the prime minister, along with Mr. Henderson, will come to the fore as protagonists. A very able group, too!

Some Notes Upon the New Cabinet

There is a general agreement that the prime minister has leaned to the right. Mr. Wheatley and the Glasgow men are not included in the government; theirs will be the not uncongenial task of gingering up the government. The main body of statesmen in the cabinet must be described as center or right wing. Some were formerly liberals, Sir C. P. Trevelyan and Mr. Noel Buxton for example. Others, like Lord Parmoor, were conservative. Some are of aristocratic origin, others have made their way up the ladder of statesmanship by their service of their trade union. There are expert scholars among them, such as Mr. Sidney Webb, who is destined for the house of lords; and the prime minister will not lack bookmen with whom to compare notes. . . . It is admitted on all hands to be an able cabinet, which for experience and variety of gifts can compare favorably with any of recent times. There are few surprises; it was indeed unexpected to learn that Mr. Sidney Webb was to go to the colonial office; he had paid his farewell to parliament, we imagined, but though he may have found the commons too exhausting for three score years and ten, life in the house of lords is more leisurely; and Mr. Webb will bring to the colonial office a unique knowledge of the social history of these islands and doubtless of the dominions also. The two lieutenants to whom Mr. Macdonald has given sinecures, Lord Arnold and Sir Oswald Mosley, will be available for the many tasks which do not fall to any department. And Mr. J. H. Thomas as lord privy seal will be free to devote his genius for organization and for reconcili-

ation to the supremely important and baffling problem which unemployment presents. With a fair allowance of common sense, and some disposition to bury the hatchet (and not to mark the place), there should be before us a time of steady progress at home and abroad. But already there can be detected a somewhat exasperating tone towards the liberals. They are being told again that they ought to commit "hari-kari" completely; the five millions or more liberals are to count themselves finally discredited. But unhappily for those who use such taunts the liberals have it in their power to speak by votes. It is greatly to be desired that all taunts should cease, and that statesmen should devote themselves to their proper job. To make "scores" is perhaps an irresistible temptation at election times; at other times it is a childish habit, which ought to be put away.

Dr. Barnes on the Ministry of the Church of England

On Sunday, the bishop of Birmingham preached in the abbey. He dealt with the modern attitude to miracles; for many students, he said, faith in them is no longer a help. These do not think it part of their duty to defend the history of miracles. Science is shaping for us a new world outlook, and the Christian man must adjust his mind to the new facts. What then should such a modernist do when he considers the vocation of a Christian minister? Dr. Barnes lamented the fact, that few men with this modernist outlook seek ordination. But why not? The old orthodoxy was based, he said, on a view of scripture which is abandoned even by Dr. Gore and his fellow scholars of the catholic school; they have accepted broadly the principle of evolution. The old is gone, he argued, and there is no new orthodoxy as yet established. The way is open therefore to youth which seeks adventures in the realm of faith: "A young man, enthusiastic for all the new knowledge of our age, could today without dissimulation or hypocrisy become an Anglican clergyman. A group of such men would have a golden opportunity of useful service. Adventure attracts youth: the adventure of reshaping the message of the Church of England could not fail to be vastly exciting. Of course, the mere adventurer would do grave harm. What the church needs is the adventurer whom God sent forth."

And So Forth

It is too early as yet to estimate all that the new reparations plan—usually known as the Young plan—will involve; the first reception in this country has been favorable and it is commonly thought that the prime minister comes to his office in a day favorable for a strong peace policy. If the reparations problem is settled, it looks as if statesmen should lay aside their

(Continued on next page)

western reserve—was honored on Sunday, June 9, by his church and by six of his former assistants, the occasion being the celebration of the 30th anniversary of Dr. Hudnut's ministry in Youngstown. The sermon at the Sunday morning service was preached by Rev. Jesse H. Baird, of Salt Lake city, who was Dr. Hudnut's assistant pastor several years ago; the service was in charge of Dr. Hudnut's two sons, Rev. H. B. Hudnut, of Cleveland, and Rev. W. H. Hudnut, jr., a senior in Union seminary and assistant to Dr. Fosdick, at Park avenue church. Wooster college conferred the LL.D. degree upon Dr. Hudnut at the recent commencement.

Rev. C. W. Gilkey Receives Degree from Harvard

At the recent commencement of Harvard university Rev. Charles W. Gilkey, of the University of Chicago, was among those receiving degrees. He was awarded the D.D. degree, being cited as "an exemplar of his own preaching." Honorary degrees were awarded also to former secretary of state Kellogg, navy secretary C. F. Adams, Gov. Roosevelt, Henry N. Russell, Charles L. Lawrence and Prof. R. R. Moton.

Discuss Union at Buck Hill Falls Conference

Under the leadership of Stanley High, editor of the Christian Herald, a conference of churchmen was held at Buck Hills Falls, Pa., June 10-13, with the special purpose of making the laymen articulate in church affairs. Among the laymen present and leading were Dr. Jesse

BRITISH TABLE TALK

(Continued from preceding page)

hesitations and deal with the post-Kellogg situation in all its phases. The new Young plan lifts the problem of reparations out of the region of politics. Not too soon! . . . It is a magnificent offer of Mr. Boies Penrose, an American, to give £10,000 pound for pound with an equal sum raised in this country, to help in the preservation of rural England. Our countryside is in peril; but there is an awakening on every hand to the danger. . . . For the third year in succession in the Oxford university the Newdigate prize for an English poem has been awarded to a woman. One paper heads its leaderette on the subject "Sappho in Oxford," and ends with the words "our young barbarians will soon be told that man's place is the home. Up, men and at 'em." . . . I did not hear till the other day the two titles which were suggested by a humorist for the headquarters of the Friends in London, now called Friends' House. They were "The Fox and Geese," and "The Inner Lighthouse." . . . It has just come to my notice that the Rev. G. Stanley Russell is leaving London for Canada. He will be a loss on our side; in the historic church at Clapham he has established for himself a place of inspiration and leadership; he is an admirable preacher with a frankness and courage which he has applied both to international and theological problems. He will be a valuable recruit for the United church.

EDWARD SHILLITO.



Hartford Offers Rounded Program of Education

Three distinct schools of the Hartford Seminary Foundation offer interdenominational religious training. Students are attracted from many countries. The 30-acre campus with distinguished buildings gives a background for nearly 250 courses by professors, instructors and lecturers numbering over 40. They represent many denominations. All classes open to men and women.

Students majoring in one school have open to them other classes on the campus. The Case Memorial Library of 125,000 volumes is one of the most complete collections in the country.

Theological Seminary

The world atmosphere of the seminary broadens every student. Emphasis on the gospel and its social implications. Completion of the full course leads to degree of B. D. Degrees of S. T. M. and Ph. D. for advanced work. Rockwell Harmon Potter, D. D., Dean.

School of Religious Education

This long established school trains pastors and lay workers for salaried places in the educational work of the church. Graduates are directors of religious education, field workers, secretaries of state Sunday School associations, pastors' assistants, etc. Degree of Bachelor of Religious Education on completing the full course. Advanced degrees are M. A., M. R. E. and Ph. D. Karl R. Stolz, Ph. D., D. D., Dean.

The Kennedy School of Missions

This graduate school is open to men and women holding bachelor degrees. It prepares for Christian work on any foreign field. A dozen languages available in phonetics laboratory. Special instruction in field of prospective labor of students. Degrees of M. A. and Ph. D. for advanced work. E. W. Capen, Ph. D., Dean.

Ask for booklets of school which interests you.

Hartford Seminary Foundation

W. Douglas Mackenzie, President, Hartford, Conn.

THE BIBLICAL SEMINARY IN NEW YORK

Dr. Wilbert W. White, President

DEGREES IN THEOLOGY AND RELIGIOUS EDUCATION

The Biblical Seminary in New York (interdenominational) calls the attention of students to the fact that its courses leading to the following degrees have been approved and registered by the Board of Regents of the University of the State of New York:

In the **Department of Theology**—Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology.

In the **Department of Religious Education**—Bachelor of Religious Education, Master of Religious Education, and Doctor of Religious Education.

In addition the Seminary conducts a **Department of Missions** and a **Department of Social Service**.

The most modern pedagogical principles are employed in all departments. Bible study in one's mother tongue is the organizing discipline of the curriculum, but with due regard to the other disciplines belonging to each department.

Write for catalogue, stating department in which you are interested. Address **DR. WALTER E. BACHMAN, DEAN, 235 E. Forty-ninth St., New York**

Publishers THE BIBLICAL REVIEW


Large Enough
to Serve You Well
Small Enough
to Know You

**Hotel
Atlantic**
Chicago

450 Rooms
\$2.99 to \$4.49

Clark Street-
Jackson Blvd.


ROESSLER & TEICH
Managers



**PACIFIC SCHOOL
OF
RELIGION**

PREPARES for the DELICIOUS VOCATIONS

BEDKELEY CALIFORNIA



COMMUNION CUPS

Glasses \$1.00
Dozen Tray and 36
glasses \$6.50 up. Best
quality Collection and Bread
Plates at low prices. Send for
TRIAL OUTFIT. Write for free Catalog.
THOMAS COMMUNION CO., Box 496, Lima, Ohio



Timely—both of them

Demands a reform of Catholicism—

While Peter Sleeps

By E. Boyd Barrett

An appeal to Catholics, particularly American Catholics, to reform the church. Dr. Barrett is not a Protestant, although his position as a deposed priest places him in a most anomalous situation. He does not want another schism, nor does he want to join a schismatic church. He wants to see Rome reform herself. Highly commended by W. E. Garrison, author of "Catholicism and the American Mind." (\$3)

Demands a reform of Protestantism—

The Dilemma of Protestantism

By William E. Hammond

The humanistic trend and the authoritarian principle pull Protestantism in opposite directions. It must choose between them or reconcile them. Dr. Hammond not only defines the problem with clear insight but offers a solution. (\$2)

Christian Century Book Service
440 S. Dearborn St., Chicago

H. Holmes of Swarthmore college and Frank A. Horne, often referred to as the "greatest lay Methodist." Other leaders on the program were Pres. J. Ross Stephenson, Dean L. A. Weigle, Dr. S. M. Caver, Dr. Daniel Poling, Dr. W. A. Brown, Bishop James Cannon and Dr. Cadman. Although at this year's conference there was discussion of "general religious topics," it was decided that at future conferences the question of church union shall be the exclusive topic for discussion. Next year delegates to other religious conferences—Lausanne, Stockholm, Jerusalem—will be invited to the meetings. As one result of this year's conference

Correspondence from the Pacific Northwest

Portland, June 15.

THAT Oregon is growing up is shown by the fact that First Presbyterian church, Portland, has just spent a week celebrating the 75th anniversary of its organization. Starting with 12 members in 1854, it now has 2800, or 233 times as many. The city's population has increased 140 times in the same period. Moreover, 22 other Presbyterian churches, with a membership of over 7,000, have been established in Portland. In the course of its history 10,000 persons have joined First church and it has raised over \$4,000,000 for local expenses and for allied benevolent objects. It had a prime part in establishing Presbyterian missions in Alaska, and for years it has maintained the men's resort for the accommodation of loggers who are temporarily in the city. A fund of \$70,000 was raised to improve the church property for the celebration and to install a new pipe organ. Warren D. Allen of Stanford university gave the inaugural oration upon the new instrument. Out of town ministers who took part in the program were William Hiram Foulkes and Edgar P. Hill, former pastors, and William H. Boddy, of First church, Chicago. The present pastor, Dr. Harold L. Bowman, wrote an historical pageant, which was rendered on two evenings. . . . On June 9 First Christian church, Portland, celebrated its 50th anniversary. It is a live organization with up-to-date equipment and program. It is sympathetic to missions and to various aspects of the social gospel, and its plant is in demand for interdenominational gatherings of various sorts. On the day of the celebration the governor of the state spoke at the morning service, and the afternoon was devoted to a fraternal communion service to which other churches and their pastors were welcomed. In this case, as in the one first mentioned, the demon of ecclesiastical bombast had been pretty well exorcised. Erwin F. Leake, the present pastor, gave felicitous expression to the new and better spirit of today: "As we of the First Christian church came to the celebration of the 50th anniversary of our organization, and as we began to contemplate the future ministry of the church in our city, we could scarcely imagine a blessing more to be desired than that throughout the years to come our church might be characterized by an unfeigned brotherly love, sympathetic understanding and cooperative spirit toward all of every church and every communion who seek to advance the common cause of our glorious Redeemer. Out of this desire and out of the appreciation we feel for the fraternal attitude of the various churches of the city, grew the thought of this communion service."

Jubilee Celebrations

A Union College In Montana

Five years ago the Methodists and Presbyterians of Montana merged their educational interests by forming Inter-mountain Union college at Helena. The 13 trustees are chosen by the two churches and the denominational boards of education support the enterprise with substance and advice. So far there has been no serious friction, and there is general agreement that the method followed at Helena is the only feasible way for conducting a Christian college in a sparsely settled state. Dr. E. J. Klemme, the first president, has just resigned, and the trustees are looking for his successor.

And So Forth

A Christian church in West Seattle announces that for the second year its Sunday school and morning church services will be held one hour earlier during the summer season. It is claimed that the attendance holds up much better under this plan. . . . The northwest is glad to be taken into the union and to be able henceforth to enjoy the Sunday afternoon radio broadcasts from New York. Three stations will carry the messages of the distinguished speakers. . . . First Baptist church, Seattle, after a year's interregnum, has secured a new pastor in the person of Rev. Elmer A. Fiddell, who for the past five years has ministered at First church, Fresno, California. One of his first moves after reaching Seattle was to bring G. Campbell Morgan to the city for his two weeks' series of Bible lectures. The Seattle organization is the third largest of the denomination on the Pacific coast. . . . Dr. John Marvis Dean, pastor of Hinson Memorial Baptist church, Portland, has resigned after a pastorate of two years, during which time this church has led all others in the city in the number of new members received. At the same time the new Western Baptist theological seminary has been well established through his efforts. . . . First Congregational church, Portland, has called Rev. Roy B. Walker of Billings, Mont., as its new pastor. He will take charge July 1. The church permitted no candidating, but it is said to have inspected the records of 125 preachers before making a selection. . . . Rev. Frank L. Purnell has recently left the pastorate of Mallory Avenue Christian church, Portland, to accept that of First Christian church, Honolulu. . . . It will surprise many people to learn that the artist, Wallace Nutting, of Framingham, Mass., is acting as a vacation preacher for Plymouth Congregational church, Seattle. It seems that he was pastor of that church in 1899 but was compelled to resign on account of ill health.

EDWARD LAIRD MILLS.

"general
that at
f church
for dis-
ther re-
ckholm,
e meet-
r's con-

ference efforts will be made to establish cooperation and union between existing denominational church union boards. The subject of waste in church administration was discussed, and the conference will establish a business service to aid in cutting this to a minimum.

Chicago Surgeon Gives Million To Presbyterian Hospital

Dr. and Mrs. Arthur Bevan of Chicago, have made a gift of a million dollars to the Presbyterian hospital, Chicago. Dr. Bevan has been chief surgeon at Presbyterian hospital for many years and has

SECTIONFOLD
(Reg. U. S. Pat. Off.)
PARTITIONS



Extra Rooms Whenever Needed

ALLOW each class to have its own room. When folded back have one large room for Sunday school or church services. Installed in old buildings as well as in new. Made complete at our factory and guaranteed for 3 years. Send for Catalog No. 17.

THE J. G. WILSON CORPORATION
11 East 38th St., New York City
Offices in all Principal Cities
Over 50 Years in Business

est

Special Correspondence from the Southwest

Waco, Texas, June 18.

TEN days in Beaumont recently spent in revival effort afforded this correspondent considerable insight into the religious life of a vast region of giant Texas which is as diverse from other sections of

A City of Romance
the state as Illinois is from New Mexico and almost as far away from the Panhandle as Chicago is from Santa

Fe. Beaumont, sixth city of Texas, owes its marvelous material development to a revival meeting. The story is one of the most romantic in our annals. Nearly two score years ago George W. Carroll, a Neches river lumber mill owner, gave \$50 to induce Major William E. Penn, a noted southwestern evangelist, to come to the logging camp to conduct a revival. Among the converts in the sweeping revival which followed was an employee of Carroll's whose name was Patillo Higgins, a youth without education but possessed of marked initiative. When Higgins wished to buy ground upon which to sink an oil well, Carroll staked the youngster out of sheer Christian interest in his character development. The oil well venture failed twice, and people in the vicinity wanted to send Higgins to the insane asylum for attempting anything so absurd. But Carroll, who was superintendent of the Baptist Sunday school, maintained unshaken faith in Higgins, who was by this time a teacher in his Sunday school. Carroll put up the additional money for his protege, with the result that a 30,000-barrel oil well gushed in. Spindletop, the first big oil field in the United States, then drew the eyes of the wide world to the spot. Thus the destiny of Beaumont became linked with a \$50 gift and a revival meeting.

* * *

Evangelism in Beaumont

Present in Beaumont in the recent evangelistic meetings held in the Baptist churches were the Taylors—Charlie, Laurie, and their father—California evangelists very popular among the southern churches, who spoke for three weeks in the First church, while it was my privilege to preach in the South Park church. It was the judgment of the Taylors, after experiences in Miami, Houston and other gulf coast cities as well as in Beaumont, that the populations along the seaboard are not as responsive to evangelistic appeals as the interior folk. At this particular time the international "pageant of pulchritude" was being enacted at Galveston near by, which might have explained the slump in church attendance to some extent. Certain it is that the counter attraction of the pleasure resorts through much of the year accounts for the diminished interest in religious services. In the case of your correspondent, however, in this instance something occurred which

drew unexpected crowds. A local pastor of a small church in sympathy with the fundamentalist faction headed by Dr. J. Frank Norris, of Ft. Worth, on the opening day of the revival campaign, challenged my right to preach before the southeast Texas workers conference on the charge that I was a modernist. Representatives from more than 50 churches unanimously denied the local pastor the opportunity to present his challenge, and voted that I should proceed to preach. The local pas-

(Continued on next page)

5000 copies sold the first month of publication

HUMAN NEEDS and WORLD CHRISTIANITY

By **Bishop Francis J. McConnell**
President of the Federal Council of Churches

Here is a volume of prophetic significance. It emphasizes the human values that lie at the base of the Christian world task. "The present day argument for Christianity . . . must consist as never before in actual human results, which prepare for and lead toward the vision of God." \$1.50

FRIENDSHIP PRESS
150 Fifth Avenue, New York

New Hymn Books?

HYMNS of the CHRISTIAN LIFE

(for the church)

Edited by Milton S. Littlefield, D. D.

Seventh large edition in Press

Price \$135.00 per 100

HYMNAL for YOUNG PEOPLE

(for the church school)

Edited by two friends of youth

Dr. Littlefield and Miss Slattery

Price \$75.00 per 100

Those who know tell us they are the best and we believe it.

Examination copies on application.

A. S. BARNES & COMPANY

Publishers of Hymn Books since 1855

67 West 44th Street, New York

MILLS.

served as a member of the faculty of Rush medical college, which is affiliated with the University of Chicago, since 1902. In his gift Dr. Bevan anticipates a clinic to be modeled after the famous Mayo institution at Rochester, Minn.

Cincinnati Federation Secretary Is Banqueted

High commendation of the 10 year service of Rev. Henry Pearce Atkins as executive secretary of the federation of

churches of Cincinnati, was expressed at a testimonial dinner June 10. More than 300 churchmen and others prominent in civic affairs were present. Dr. and Mrs. Atkins expected to leave on the following day for a trip abroad, but a serious accident to their son made it necessary for them to cancel the trip.

Prof. E. E. Aubrey Goes to University of Chicago

Prof. Edwin E. Aubrey, head of the Biblical literature department of Vassar college, has resigned to become professor of Christian theology and ethics in the divinity school of the University of Chicago, succeeding the late Prof. Gerald Birney Smith. Dr. Aubrey has degrees from Bucknell and from the University of Chicago. Before going to Vassar he taught at Union theological college, Carleton college and Miami university.

Dr. R. E. Brown Goes from Oakland to Oberlin

The graduate school of theology at Oberlin college is endeavoring to raise a \$250,000 fund in memory of Dean E. I. Bosworth, long a beloved teacher of New Testament at Oberlin. To start this fund

an anonymous gift of \$100,000 was announced at the recent commencement to establish the Bosworth professorship. The trustees of the school have elected as the first occupant of this chair, Rev. Robert E. Brown, pastor of First Congregational church, Oakland, Cal., the largest church of that fellowship in California. This year Oberlin granted an LL.D. degree to Dr. Robert M. Hutchins, new University of Chicago president, a member of the Oberlin class of 1919.

CORRESPONDENCE FROM THE SOUTHWEST

(Continued from preceding page)

tor and three of the members of his church, the only church which dissented, withdrew from the gathering. Neither then nor subsequently did I make the slightest reference to the singular performance of the local pastor, but throngs found their way to my preaching place in consequence. Dr. Norris's paper and the Western Recorder, of Louisville, a Baptist publication suspected of seconding Dr. Norris's views, seized upon the incident to further their proposed ostracism of me from the fellowship of Southern Baptists, albeit the editor of the Western Recorder complains that until now he has "heard not a whisper" in response to his former effort to bring about my banishment to exile. Nor apparently have any whisperings whatever been evoked concerning Dr. George W. Truett, Dr. L. R. Scarborough and other responsible ministers among Southern Baptists who have refused to identify themselves with this minority faction of extreme fundamentalists of the T. T. Shields variety.

Some Distinguished Church Buildings

Beaumont, Orange and Port Arthur are cities which, though near to Houston, have come to have immense exports, and clustered about these ports are huge industrial plants, particularly oil refineries, some of which have as large pay rolls as any individual industrial institutions to be found anywhere in the United States. Large investments of home mission funds have been made in the endeavor to match the material side with spiritual growth. The result, in the type of church buildings and in the number of members enrolled, is most gratifying. The First Baptist church building at Beaumont, recently completed at a cost of \$350,000, is distinguished for having one of the best equipped educational buildings to be found within the state, while the home of the Stark Memorial Presbyterian church in Orange is constructed of marble, furnished with windows imported from Europe, and is heavily endowed.

JOSEPH M. DAWSON.

BOOKS RECEIVED

Luther's Small Catechism, a History of Its Origin, Its Distribution and Its Use, by M. Res. Wartburg Pub. House, \$4.00.
The Adventure of Being Man, by Hugh Black. Doubleday, Doran & Co., \$1.50.
Democracy, by Edward McChesney Sait. Century Co., \$1.50.
The History of Christianity in the Light of Modern Knowledge, a Collective Work. Harcourt, Brace & Co.
The New American, by William Lawrence. Houghton, Mifflin, \$2.00.
Carry On! by David Fulmer Keely, Winston.

Church Furniture Globecraft Shops

Since 1878
Fine church furniture, moderately priced.
Tell us your needs. Before you buy—compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.



MENEELY BELL CO.

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

100 CREATIVE BOOKS

For Your Permanent Library

Strength and popularity of this list is revealed through a 10 years' sales record

- 1 Assurance of Immortality, *Fosdick*, \$1.
- 2 Abingdon Commentary, *Eiselen, etc., Edits.*, \$5.
- 3 Affirmative Religion, *Garrison*, \$2.
- 4 American Pulpit, *Morrison Edt.*, \$2.50.
- 5 Adventurous Religion, *Fosdick*, \$2.
- 6 Beliefs That Matter, *Brown*, \$2.75.
- 7 Book of Modern Prayers, *McCann Edt.*, \$1.50.
- 8 Character of Paul, *The, Jefferson*, \$2.25.
- 9 Christ of the Indian Road, *Jones*, \$1.
- 10 Catholicism and American Mind, *Garrison*, \$2.50.
- 11 Creation by Evolution, *24 Scientists*, \$5.
- 12 Christlike God, *The, McConnell*, \$1.75.
- 13 Christ at the Round Table, *Jones*, \$1.50.
- 14 Christian Belief in Immortality, *Snowden*, \$1.50.
- 15 Church's Debt to Heretics, *Jones*, \$2.
- 16 Christianity and the Social Crisis, *Rauschenbusch*, \$1.75.
- 17 Church of the Spirit, *The, Peabody*, \$2.
- 18 Current Christian Thinking, *Smith*, \$2.
- 19 Daily Altar, *The, Willitt-Morrison*, \$1.
- 20 Does Civilization Need Religion, *Niskuhr*, \$2.
- 21 Experience and Nature, *Deasy*, \$3.
- 22 Evolution for John Doe, *Ward*, \$3.
- 23 Ethical Teaching of Jesus, *Smith*, \$1.
- 24 Fundamental Ends of Life, *Jones*, \$1.75.
- 25 Faith of Modernism, *The, Mathews*, \$1.50.
- 26 Five Portraits of Jesus, *Claus*, \$2.
- 27 Goodspeed's New Testament, \$1.
- 28 Golden Bough, *The, Fraser*, \$5.
- 29 Human Nature and Conduct, *Deasy*, \$2.25.
- 30 Human Nature and Its Remaking, *Hocking*, \$4.
- 31 History of the Christian Church, *Walker*, \$3.50.
- 32 How to Teach Religion, *Betts*, \$1.
- 33 Idea of the Holy, *Otto*, \$2.50.
- 34 Is God Limited? *McCannell*, \$2.
- 35 Idea of God, *The, Beckwith*, \$1.50.
- 36 I Believe in God, *Reagan*, \$2.
- 37 Impatience of a Parson, *Shppard*, \$1.
- 38 Jesus and Our Generation, *Gilkey*, \$2.
- 39 Jesus of History, *The, Glaser*, \$1.50.
- 40 Jesus in Experience of Men, *Glaser*, \$1.50.
- 41 Jesus, Man of Genius, *Murry*, \$2.50.
- 42 Jesus: A New Biography, *Cass*, \$3.
- 43 Jesus of Nazareth, *Klausner*, \$4.50.
- 44 Jesus on Social Institutions, *Mathews*, \$1.50.
- 45 Living Universe, *The, Jacks*, \$1.
- 46 Life of Prayer in World of Science, *Brown*, \$2.25.
- 47 My Idea of God, *J. F. Newton Edt.*, \$2.50.
- 48 Master, *The, Bacon*, \$2.50.
- 49 Meaning of Faith, *The, Fosdick*, \$1.35.
- 50 Meaning of God in Human Experience, *Hocking*, \$4.
- 51 Methods of Private Religious Living, *Wiemann*, \$1.75.
- 52 Meaning of Prayer, *The, Fosdick*, \$1.15.

- 53 Modern Use of the Bible, *Fosdick*, \$1.
- 54 Moffatt's Bible, *James Moffatt*, \$3.50.
- 55 Motives of Men, *The, Cox*, \$2.50.
- 56 Modern Worship, *Vogt*, \$2.
- 57 Mind in the Making, *Robinson*, \$1.
- 58 Nature of the World and of Man, *16 U. of C. Professors*, \$5.
- 59 Nature of the Physical World, *Eddington*, \$3.75.
- 60 Nature Sermons, *Jefferson*, \$1.50.
- 61 Outline of History, *Wells*, \$7.50.
- 62 Old Testament: An American Translation, *Smith Edt.*, \$5.
- 63 Outlawry of War, *The, Morrison*, \$3.
- 64 Outspoken Essays: Series I and II, *Ings*, \$2.25 ea.
- 65 Our Economic Morality, *Ward*, \$2.50.
- 66 Preaching Values, *Lucecock*, \$2.
- 67 Present Day Dilemmas, *Gilkey*, \$1.50.
- 68 Paul of Tarsus, *Glaser*, \$2.
- 69 Personal Religion and Life of Devotion, *Ings*, \$1.
- 70 Quotable Poems, *Clark-Gillespie*, \$2.50.
- 71 Religious Certitude in Age of Science, *Dinamore*, \$1.50.
- 72 Religion of the Spirit, *Trill*, \$2.
- 73 Reconstruction of Religion, *The, Elwood*, \$2.25.
- 74 Religious Experience and Scientific Method, *Wiemann*, \$2.25.
- 75 Religion and Rise of Capitalism, *Towney*, \$3.50.
- 76 Religion in the Making, *Whitehead*, \$1.50.
- 77 Reality in Worship, *Sperry*, \$2.50.
- 78 Religious Perplexities, *Jacks*, \$1.
- 79 Reality, *Strayer*, \$2.50.
- 80 Religious Thought in Last Quarter-Century, *Smith Edt.*, \$3.00.
- 81 Religion of Jesus, *The, Bundy*, \$2.50.
- 82 Reasonableness of Christianity, *Macintosh*, \$1.50.
- 83 Religion of Jesus and Faith of Paul, *Deissmann*, \$2.
- 84 Religious Foundations, *R. Jones Edt.*, \$1.
- 85 Religion, *Ames*, \$5.
- 86 Scandal of Christianity, *The, Ainslie*, \$2.
- 87 Story of the New Testament, *Goodspeed*, \$1.50.
- 88 Science in Search of God, *Malher*, \$2.
- 89 Science and Religion, *Thomson*, \$2.
- 90 Story of Philosophy, *The, Durant*, \$5.
- 91 Stream of History, *The, Parsons*, \$5.
- 92 Shoddy, *Brummitt*, \$2.
- 93 Science the False Messiah, *Agras*, \$3.
- 94 This Believing World, *Brown*, \$3.50.
- 95 What to Preach, *Coffin*, \$2.
- 96 What and Why in China, *Hutchinson*, \$1.
- 97 What and Where Is God, *Suatin*, \$1.50.
- 98 Wrestle of Religion With Truth, *Wiemann*, \$2.50.
- 99 Whither Mankind, *C. A. Beard Edt.*, \$3.
- 100 World's Great Religious Poetry, *Hill*, \$2.

CHECK YOUR LIBRARY
AGAINST THIS LIST

Christian Century
BOOK SERVICE

440 S. Dearborn St.
CHICAGO

Order a few titles now and make
a start toward "filling the gaps"

was an-
ement to
ship. The
ed as the
Robert E.
egational
t church
This year
e to Dr.
ersity of
of the

THE
page)

s church,
withdrew
nor sub-
st refer-
e of the
their way
nce. Dr.
recorder,
ion sus-
s views,
mer their
e fellow-
e editor
ains that
whisper"
to bring
Nor ap-
whatever
orge W.
and other
ern Bap-
ify them-
of ex-
Shields

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

thur are
on, have
nd clus-
industrial
some of
any indi-
e found
Large
nds have
atch the
h. The
ings and
olled, is
t church
ompleted
shed for
educat-
thin the
Memo-
e is con-
ith win-
is heav-

THE NEW BOOKS are pushing back the tides of materialism and cynicism

Note These Three Books Just from the Press

Voices of the Age: J. Presley Pound, Editor

Who are the prophets of our modern day? Whose utterances are listened to with greatest interest? The editor of this book canvassed the opinions of nearly 2,000 ministers, educators and thoughtful students, and the votes of these leaders placed the names of the following men in the van of leadership: John Dewey, Harry Emerson Fosdick, Francis J. McConnell, Robert E. Speer, Ozora S. Davis, E. Stanley Jones, Charles Clayton Morrison, W. R. Inge, Ernest Fremont Tittle, Sherwood Eddy, Reinhold Niebuhr, Rufus M. Jones, John R. Mott and George A. Gordon. Each of these leaders contributes to this "anthology of prophecy" a characteristic message. Read "Is Religion a Burden," by Henry Sloane Coffin; "Bread-Winning and Soul-Saving," by L. P. Jacks; "Prayer from the Inside," by Bishop McConnell; "The Recovery of Religion as a Personal Experience," by Charles Clayton Morrison; "Religion and Hope," by Reinhold Niebuhr, etc., etc. (\$2.50)

Imperishable Dreams: Lynn Harold Hough

In these sermons "there is a lifting power born of a keen sense of the supreme value of the spiritual things and a complete conviction that the religious way of life justifies itself in the deepest experience of men," says Dr. Garrison in *The Christian Century*. The book presents "Dr. Hough at his best." In an age of spiritual confusion, Dr. Hough possesses a sure faith. He is not "bowed over" by the intellectual pretensions and the materialistic interpretations that rule today. He believes in "dreams" in a time of gone-to-seed realism. It is like going from an ill-smelling clinic out into the open fields to read in his new volume. His two sermons—of the 17—"Imperishable Dreams" and "We Needs Must Love the Highest," are worth more than several ordinary books. (\$1.75)

Leaves from the Notebook of a Tamed Cynic: Reinhold Niebuhr

To note the changing point of view of an honest thinker through thirteen years of development is a fascinating experience, especially when one knows that every recorded insight and conclusion is absolutely honest. The experience is even more valuable when the "notebook" is written by a thinker who has also a sense of humor. There are continually appearing flashes like this, "I wonder if it is really possible to have an honest Thanksgiving celebration in an industrial civilization." Or this: "I wonder if anyone who needs a snappy song service can really appreciate the meaning of the cross." Every page presents gleams of insight, such as this: "Religion is poetry. The truth in the poetry is vivified by adequate poetic symbols and is therefore more convincing than the poor prose with which the average preacher must attempt to grasp the ineffable." And this: "There is at the heart of almost every tradition an element of reasonableness and around its circumference a whole series of irrationalities. Our business must be to destroy the latter and restore the former by fitting it to contemporaneous circumstances and conditions." Get acquainted with the human Reinhold Niebuhr via his "Notebook." (\$2.00)

This New Book Demands the Reform of Protestantism

The Dilemma of Protestantism: William E. Hammond

"I have never seen so good an analysis in short compass of the present situation of Protestantism," says Dr. Harold E. B. Speight of this new volume. The "dilemma" is: Shall Protestantism go forward, true to its original liberal and humanistic ideal; or shall it crystalize, throttled by authoritarian bonds? Dr. Hammond deals vigorously with the theological, moral and social problems of Protestantism still unsolved four hundred years after the Reformation. His theme is developed to a conclusion as to a "way out" of the dilemma which it now faces. Dr. W. E. Garrison, of *The Christian Century*, former president of the American Institute of Church History, is enthusiastic about the book. (\$2.00)

Christian Century
BOOK
SERVICE
440 South Dearborn Street
CHICAGO

THE CHRISTIAN CENTURY BOOK SERVICE, 440 So. Dearborn Street, Chicago,

Please send me ☐ Check enclosed
☐ and Charge

My Name.....

Address.....

2 And here are 7 other books of recent publication that denote a sincere quest for faith.

Affirmative Religion

Winfred Ernest Garrison

Not much space is given to what men "used to think"; the book is an interpretation of what men are thinking now as to science and religion, authority and experience and the possibility of passing out of the fixed into the liberty of understanding and doing. Dr. Garrison finds in God the chief hope of our immortality. (\$2.00)

Methods of Private Religious Living: H. N. Wieman

The importance of the work of Prof. Wieman is that philosophy, science and religion meet in his thought. In this latest volume all are made to minister to daily living. (\$1.75)

The Motives of Men

George A. Coe

Dr. Coe recognizes this age as guided by materialistic and behavioristic motives, but he has the insight to see other and higher motives which are in man, but which have been temporarily neglected. (\$2.50)

A Preface to Morals

Walter Lippmann

A famous layman—the editor of the *New York World*—writes a book on religion, and it is being read by nearly 100,000 persons. The brilliant first chapter on the disillusionment of today is being everywhere praised. (\$2.50)

Religion Edward Scribner Ames

Says the Northwestern Christian Advocate: "On the surface a disturbingly unorthodox book, its deeper significance is in its continual appeal to reality. Professor Ames sees more in the religion of daily experience than many who think of religion as a thing given to man. He finds God far busier in the world than the older theologians dared believe. A book which no reader may lightly dismiss." (\$3.00)

Beyond Agnosticism

Bernard Eddings Bell

A point of view, and thus valuable. Dr. Bell does the unconventional thing of turning back to the church itself as the way out for a distraught world. (\$2.00)

Preaching in a New Era

E. M. McKee, Editor.

Yale's university pastor here presents sermons that have the freshness of a "new era" upon them—they were for the most part preached before alert university and college audiences. Coffin, Gilkey, Fosdick, C. R. Brown, Sperry, Newton, Tittle, Buttrick, McConnell—all are here—and others. The most satisfactory sermon anthology of the year. (\$2.50)

Religion and the Modern World

By John H. Randall

Religion in an Age of Science

By Edwin A. Burt

Recently published—Now
selling widely

(Each, \$1.50).

Reinhold Niebuhr



*The "Notebook"
thoughts of a
brilliant person
are quite as en-
lightening as his
studied utterances
and often much more interesting*

Reinhold Niebuhr is one of the most penetrating of our younger group of thinkers. In "Leaves from the Notebook of a Tamed Cynic" he has given us the unhampered reactions of his fine mind to the normal matters of life—the crystalizing essence of the day's experience.

LEAVES FROM THE NOTE- BOOK OF A TAMED CYNIC

by Reinhold Niebuhr

\$2.00

Just published



Books for America's Thoughtful Readers

CATHOLICISM AND THE AMERICAN MIND

by Winfred Ernest Garrison

\$2.50

THE SCANDAL OF CHRISTIANITY

by Peter Ainslie

\$2.00

SHODDY

by Dan Brummitt

\$2.00

THE DRIFT OF THE DAY

by Burris Jenkins

\$2.00

QUOTABLE POEMS

*Compiled by
Clark and Gillespie*

\$2.50

THE OUTLAWRY OF WAR

by Charles Clayton Morrison

\$3.00

AT BOOKSTORES or from the PUBLISHERS

Willett, Clark & Colby ~ Publishers

440 S. Dearborn St., Chicago—200 Fifth Ave., New York

3, 1929

tt

n

28

1929

OF
UN

F